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# The American Friend

Old Series
Vol. XXXIV. No. 7

FEBRUARY 17, 1927

New Series
Vol. XV. No. 7

# Religious Education Number

Pacific School of Religion
Berkeley, Calif.

The Educational Task of the Church
Observations of an Amateur
Week Day Religious Education
Training Leaders Among Friends
Mixing the Unusual with the Usual
Religious Education in Three Tenses
A Story of Progress in North Carolina
Keep Religion in Religious Education
Put Education into Religious Education

## Told in Picture

AN EDITORIAL

# ON THE HORIZON OF THE CHRISTIAN CHURCH

### A COURSE IN EDUCATIONAL SOCIOLOGY

The University of Michigan is offering an Extension Credit Course in Educational Sociology, to be given under the auspices of the Detroit Council of Religious Education. Dr. Robert C. Angell of the University Faculty is the instructor. The course carries two hours University credit, beginning February 17 and continuing for eighteen weeks. It is being arranged especially for leaders in Religious Education and is the first unit of work in a graduate school of Religious Education which the Council plans to develop.

### OPPOSE COMPULSORY MILITARY TRAINING

Friday, January 28, the Council of Churches, in Detroit, Michigan, by a vote of 32 to 8, adopted the following resolution: "The Detroit Council of Churches desires to express its profound and abiding interest in all the movements which make for stable international goodwill. All about the world there is a growth of the military spirit which is to be deplored in any land in this world broken and devastated by the World War. Particularly do we feel that the United States should take unmistakably a position which will help to free the world from irritation and suspicion. All compulsory military training is foreign to the genius of this Republic and to its attitude of goodwill toward other nations. And the training of boys of high school age in military tactics whether voluntary or compulsory is sure to have unfortunate effects upon the students themselves and to be the source of deep and far-reaching misunderstanding abroad. With regard to legislation on the subject of military training, there is a tendency to regard legislative action as unalterable and to interpret permissive legislation as mandatory, to which we take serious exception. We claim the full right of American citizens to urge the repeal of any provisions which do not commend themselves to our judgment, and to urge upon the electorate that permissive legislation be interpreted as the good of the Republic and the world seems to us to require. Both in this Republic and in other nations there is in certain groups a nervous tension which calls for treatment characterized by conciliation and sympathetic understanding. The military spirit is a subtle and dangerous growth and all those who accept seriously the Christian position would substitute for it the spirit of goodwill."


*Only* **Two** *Months*

Only two months remaining during which to send to the treasurer the balance needed to meet our pledges to the united work of the church.

On February 1 the amount received to apply on the Foreign Board budget of $96,603.54 was only $52,337.23.

**$44,266.31**

is the balance to be raised by March 31, 1927. The temperature in January fell $1028.66 below December's receipts for foreign missions.

**Did Some Friends Forget?**

We have promised to meet these obligations to our missionaries before the end of the year. Remember to keep the temperature rising during February.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
RICHMOND, INDIANA


### A CALL TO PRAYER ON WORLD ISSUES

The many critical international problems confronting our country at the present hour have led the Federal Council of the Churches to suggest concerted prayer throughout the churches. No hard-and-fast date is fixed and there is no proposal for interfering in any way with the normal services of worship. The suggestion is rather made that, during February or March, each minister, in connection with his regular program, direct the attention of his people to the spiritual issues involved in our relations with China, Mexico, Nicaragua and Europe. The call to Prayer as adopted by the Administrative Committee of the Federal Council, is as follows: "In view of the many grave problems threatening to disturb the peace of the world today, the Administrative Committee of the Federal Council of the Churches suggests that, during the month of February or March, every minister turn the thought of his people to those large aspects of the Kingdom of God on earth which concern justice, goodwill and peace between nations. Let God's special blessing and guidance be sought, to the end that all who in any way share in the responsibility for our international policies may see their problems and duties in the light of the common interests of all peoples as members of the one family of God. "Let prayer be offered for China, asking that the United States and other nations may look with sympathy and helpfulness on her problems and be guided to take those actions that may secure justice and goodwill; that the mutual dealings of the United States, Mexico, and Nicaragua may be right and just in the sight of God; that the relations of the United States and Europe may be so guided as to do away with suspicion and ill-will and may lead to mutual sympathy, understanding and helpfulness; that the vast body of Christian people in our churches may be led by the spirit of God to see the Kingdom of God in its larger relations and responsibilities."

### TREND OF RURAL CHURCH VILLAGEWARD

As this is Rural Church Year, the discovery by the Institute of Social and Religious Research that the decline of the country church has been caused in large part by a strongly marked trend of rural Protestantism villageward, will be of timely interest to thousands of mission study groups that, in city and country alike, are now discussing the Church in rural America. In a report just issued by the Institute, figures are given to show that nearly a third of the members of village churches throughout the United States are farmer folk who have forsaken their country churches for churches in nearby villages. "An analysis of the residence of church-members of village and of country churches shows that, except in the South, the country church is losing to the village church," says the report, which presents, under the title "American Agricultural Villages," the findings of a nation-wide survey made under the direction of Dr. Edmund de S. Brunner. "In the Middle Atlantic and Middle West regions village churches have almost as many members living in the country as the country churches have members. In the Far West the total membership roll of the country churches is only one-third of the country members enrolled in village churches. Even in the South three out of every ten country people belonging to churches have united with village organizations."

# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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# Told in Picture

AS we pen this editorial introduction to our special Religious Education number, we are looking upon a remarkable picture on the desk before us. It is doubtless familiar to many of our readers. The scene carries us back some three hundred years, to the Elizabethan days of Merrie England. It is at the seashore. Two small boys are listening with rapt attention to the dramatic story of a veteran sailor, who, pointing to the western horizon, relates the thrilling adventures which have been his on unknown seas and in savage lands. The far-away look in the eyes of one of the boys is the striking feature of the painting. He has almost ceased to hear the words of the narrator but is looking past the sailor to the distant scenes which the latter's story has pictured so vividly. Manifestly the boy is seeing visions of "Westward Ho!" At the left of the foreground is a toy sailing vessel, full-rigged as for sailing the distant main. The picture, by Millais, is entitled, "The Boyhood of Sir Walter Raleigh."

How fine an interpretation, here, of the spirit and purpose of Religious Education! In the terms used by the Chairman of our Board in the leading article in this issue, the thrilling portrayal had created in the boy Raleigh's mind an image of the adventurous life of exploration and discovery. It was an image which captured his imagination and lured him to the sea. This is exactly the thing which we should be doing today with our boys and girls. We should be giving them glowing images of rich, adventurous life of exploration and discovery on the high seas of Christian character building.

And who is equal to this great task? That rapt look in the eyes of young Raleigh is at once the inspiration and the despair of those who work with children, seeking to inspire them with fine ideals of life. How may we so influence them? There must first of all be a depth of reality and an abandon of enthusiasm on the part of those who would so lead. The English seaman is alive and aglow with his story—one fairly feels his eagerness in looking upon his quickened and inspirited figure.

This must be the spirit of the Religious Education that is successful. Its proper organization and mechanics are important but it must always be remembered that they are not primary. They are but the means, the scaffolding. The man pictured by the painter was doubtless a well trained seaman but it was not his mastery of the technique of navigating a ship that held spellbound his youthful hearers. It was the spell of the sea and of the new lands that carried to them through his words and animated person.

There is a technical side to Religious Education that should not be minimized. We would by no means imply that enthusiasm and a religious concern are enough. The more important the task, the more important the adequate training for its better accomplishment. We need the best prepared workers in Religious Education that can be provided. The less readily such leadership becomes self-conscious and "professionalized," however, the more effective will it be. The more perfect the artist, the less conscious is he of his artistry. The great musician pours out his soul in a great symphony and makes us forget the professional technique behind it. The more deeply we are stirred the less conscious are we of the mechanics involved.

This should be particularly true in our religious work. The bane of the church has long been its professional spirit. It was against this spirit that George Fox and the early Friends protested so vigorously. We fervently believe that Friends still have a mission to perform, not by way of protest, but by presenting to the world a spiritual service that has its perfect work among men, unhindered by the marks of the professional. For our young workers who are coming on as our leaders in Religious Education we covet the best training they can get and an adequate financial support in their important work. We covet for them also that abounding spirit of the Christlike service which will make them forget themselves and their tools, as their enthusiasm kindles the interest and fires the imagination of the boys and girls with whom they work.

And now a word concerning the Five Years Meeting's Board on Religious Education. One cannot make his way observingly through the following pages without being aware of the comprehensive interest and wide activity in this field, prompted by the Board. Incidentally, we have been rather happily embarrassed by receiving twice as much material for this number as we could find room for. As a result we have had to condense some contributions almost ruthlessly while withholding several others altogether. Not every department of our work could call forth so hearty and general a response.

Having no employed workers, the achievements of the Board are those of volunteer service for the work's sake. Such service breathes the "amateur spirit" of genuine and generous concern. On behalf of the Five Years Meeting we express this word of appreciation for what the Board on Religious Education has thus accomplished. May Friends make possible a yet larger service.

# Educational Task of the Church

BY EDGAR H. STRANAHAN

IF some foreigner would shake his fist under the nose of Uncle Sam what would you favor doing—sending gas, or sending the Gospel of Jesus Christ to deal with the offender? The thing that would be done would be in accordance with the imagery which would come into the minds of the American people as they thought the word "Internationalism." If there had been built up in their thinking a close association between internationalism and gas attacks or gunboats, then there would be an effort made to punish the offender through the use of armed force. If, on the other hand, the people of this nation had had from their childhood a close association between internationalism and the Gospel of Peace as inspired by the person and teaching of Jesus Christ, then we should seek to carry to the very ends of the earth the Gospel which the Prince of Peace came to proclaim.

The whole matter is summed up in the very simple statement, "We follow our imagery." This not only works in the field of internationalism, but its truth may be vindicated in practically every action of our daily living.

A driver hastens toward a railroad crossing and sees the sign bearing the legend, "Danger." What he does in that situation will be determined by the picture which comes into his imagination as he reads that warning word. If there has been a constant attitude of indifference toward the sign, if the word "Danger" has constantly meant to him "take a chance," if it has been associated with the limitation of his personal liberty and if he has a complex which leads him to disregard law, then his action will be quite different, however disastrous the results may be, from that of the person who has been taught to see as he reads the word "Danger" a significance which regards his own safety and the welfare of others.

So in all of life. Every word that comes to us, if it has any significance at all, stimulates certain images and our actions are directed in accordance with the interpretation of that image. It is quite well known that images are built out of ideas and ideas are the result of certain teaching or instruction which has come to us. It follows, then, that teaching is a most important phase of every life.

These same laws are to be found in the field of religion. Every word in the vocabulary of a religious man has significance in the light of the teaching which he has received. This is true not only of the general field of religion, it is true, and just as true, in the field of Christianity. We do not inherit our religious vocabulary. We do not inherit the meaning which is to be attached to each word in that vocabulary. The meaning and significance of words is not only a question of the teaching which we have received, but it is also identified with the character which we have built up out of the teaching which we have received, the feelings which have stirred our very depths, and the attitudes which we have taken toward the various things in life.

This being true, double significance is given to the work of Religious Education. Certainly no Christian can face these facts and longer be indifferent to the importance of proper teaching and training of children and young people. During the early years of life, ideas and images are being formulated into the life processes, and the adult is scarcely able to get away from the meaning which has been attached to words and situations in his earlier life.

No more important task is assigned to the church of Jesus Christ than the task of putting the Christian interpretation into the vocabulary which Christians are daily using and the images they are seeing.

To the one who studies the progress of the Church of Christ, there comes a sense of encouragement as he discovers that the Church has so constantly been interested in the work of teaching. The Jewish Church, upon which the Christian Church was founded, had no more distinctive feature than its teaching work. It is true that there are periods in Hebrew History when the priest or the king seems to be in the ascendency, but Hebrew History is rich in its endowment because more frequently during its more vital life the prophet or rabbi has been the important character.

So strong was the Jewish inclination toward the teaching process that even when the Christian Church was established and severed its connections with Judaism, it could not escape the momentum toward teaching which had characterized the Jewish religion. Paul was a great evangelist, but he was also a mighty teacher, a relationship which is most happy and a relationship which would contribute much to the advancement of the Kingdom of Christ these days.

Through the years, since the establishment of the Church of Christ, its highest points have been attained when it put its teaching work into the foreground. Much has been said in the effort to discount the position of the church during the so-called Dark Ages, but present-day investigations show that much of value was accomplished in that period of almost a thousand years when the church has been considered to be in decline. It is interesting to note that the thing, which, from the standpoint of human judgment, apparently saved the church during that period was its teaching work.

With the coming of the Protestant Revolution, Martin Luther stands out as a fiery preacher of a new faith. But an interpretation of this period which neglects the work of Melanchthon, the teacher, will miss some of its most significant features. George Fox was a prophet, alive with a new evangel; he had a message of good news which was heard gladly by the masses of the people. But a study of early Quakerism will be of a fractional nature unless one considers the place of the teachers, of whom Robert Barclay was Dean. These teachers did much to build up the imagery which gives meaning to most of our Quaker phrases. Jonathan Edwards in America is to be known not alone because of his leadership of evangelism, but he is also to be known as the President of Princeton. Charles G. Finney was an outstanding preacher of his day, and proclaimed the Truth from many pulpits, but he has had his name wrought into the very fibre of Oberlin College. D. L. Moody stirred the whole country with his interpretation of the love of God as shown to us in Jesus Christ, but D. L. Moody is also remembered as the founder of Northfield and of Mount Hermon College established on the same ground.

And so it has ever been. The church in its hours of greatest influence has recognized the unity of Evangelism and Religious Education. It is still worth noting that "What God hath joined together, let no man put asunder."

We are all justly proud of the educational system known as the public schools. The Friends Church, though a pioneer in the realm of general education, has shown its good judgment by its hearty co-operation with the public school system throughout our nation. Friends colleges are furnishing to the public schools a large number of well-trained and enthusiastically inspired teachers. This is a most important work.

Just at present, as perhaps at no other time, we are confronted with the question as to the place which the public schools have in relation to moral and religious education. There are some strong advocates of the policy which would give to the public school the entire task of moral and religious instruction. This article does not afford sufficient opportunity to discuss this very pertinent question. Just a few points may be presented, calling the attention of the church to its important task of

teaching religion. At its peril will it "farm out" this task to any other institution. In this country where we loudly proclaim religious freedom, it should be noted that the public schools cannot be true to democracy as it is interpreted in the United States and at the same time teach the religion of Jesus Christ.

Any morality or idealism which is to be a controlling factor in the shaping of conduct that leaves the dynamic of Christ's personality out of its teaching can scarcely be fitting to Protestant Christianity. The public school can do much and should do much in the teaching of certain common bodies of knowledge and skills which will give cohesion to our nation. But the church of Jesus Christ has the greater task of teaching concerning Christ as a controlling ideal in Christian living. Whatever the public school may do, and it is doing much, this is no time for the church of Christ to be compromising in its attitude toward the task which is specifically and definitely assigned to it, of teaching people in America and other places those things that will enable people to be more easily brought into the Kingdom of Christ and enable them to live more fully his life after they have accepted from him all that he has to give.

Oskaloosa, Iowa.

# Week Day Religious Education

BY L. WILLARD REYNOLDS

THERE is abroad in our country today a wide-spread and rapidly growing movement to provide religious education on week days. In a few short years it has assumed such proportions as to challenge all who are interested in the tasks of Church and School.

### WHY THIS MOVEMENT?

In the earliest schools in America religion was almost the chief subject of instruction. The old "New England Primer" which was long used as the chief course in reading was made up for the most part of the Bible, Catechism, and other moral instruction. But with the decline of popular interest in theology and the advent of the free public school system, the religious element almost dropped out of American schools. Now it has come to pass that religious instruction is often legally barred from our schools, and in at least eleven states the reading of the Bible is specifically forbidden by law.

Let it be noted, however, that although our government has stood for separation of Church and State, it was not because it was unfriendly to religion. The Ordinance of 1787 expressly stated: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." (Art. III). The first amendment to the Constitution protects religion when it guarantees that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Along with the decline of religious instruction in the school came also its decline in the home. The religious questionnaire, recently submitted to the people through the daily press, whatever it did not show, clearly confirmed what we realized already, that family worship is greatly neglected. The result has been that religious nurture and instruction has almost disappeared from the education of our children, except as provided by the Sunday School, and such other scattering agencies as pastors' classes, discussion groups, Y. M. C. A. and Y. W. C. A. classes, Pioneer groups, etc. In a survey of Chicago a few years ago H. F. Cope found that four-fifths of the children of that city between the ages of five and eighteen were without religious education, and that those who were getting such instruction averaged under 60% perfect attendance. Taking the country as a whole he concludes that "only one-fourth of our children get as much as 35 periods, of less than 30 minutes each annually, of religious education." (*)

It is being recognized that our present program is not big enough to stem the rising tide of spiritual illiteracy. Hence there is this wide-spread movement for more and better training in religion and morals. It is significant in this connection that the National Education Association, in session at Atlantic City in 1921 advocated moral and religious education for public school children.

### WHAT IS WEEK DAY RELIGIOUS EDUCATION?

It is regular religious instruction and training on regular school days during or outside of regular school hours. Generally pupils are excused from regular classes, upon written request or consent of the parent, for one or more hours per week. The classes meet in the public school rooms, or in churches, parish houses, Y. M. C. A., or other available places. The teachers are pastors, Sunday School teachers, salaried directors of religious education, or in some cases public school teachers.

### ITS PRESENT STATUS.

Week Day schools are now found in forty or more states. Their number is estimated to be more than 2500, and the number of pupils more than 250,000, possibly 300,000. They are found in large cities and city communities such as Gary, Indiana, where over 3000 pupils are now enrolled. They are found also in small towns and in rural districts, especially in Oregon, Illinois, Michigan, Rhode Island, and Tennessee. Books and pamphlets bearing on the subject are rapidly appearing. Several textbook series are in course of preparation. Colleges are offering courses for leaders in this line. School Superintendents and Principals where it has been tried are reported to be enthusiastically for it with few exceptions. All this impetus has been gained in practically a decade, for it is only about thirteen years since the first experiment was put in operation—at Gary, Indiana, in 1914. Most of the growth has been made in the last five or six years.

### A GENERAL DESCRIPTION.

From a survey of 109 representative Week Day Schools of Religion in fifteen states made by Prof. P. H. Lotz, published in 1925, we summarize some of the findings.

The schools might be classified into two groups—denominational, and inter-denominational. The former are those schools organized and supported by a church or group of churches of a single denomination. The inter-denominational are those in the organization and administration of which churches of different denominations co-operate, usually employing a trained director and formulating policies through a joint Board or Committee. Of the 109 schools studied, 81 were denominational, and 28 inter-denominational. The latter generally larger and more efficient.

It was found that in the schools surveyed a large majority provided one period of instruction per week per pupil. Many, however, have two periods per week, and some even have as many as five or six. Many schools are starting conservatively hoping to increase both the number of periods and the grades taught.

In some schools all grades are provided for. Instruction is being provided most often for grades III, IV, V, and VI. A relatively small number include the High School.

*The Week Day Church School, by H. F. Cope; George H. Doran Co., N. Y.; 1921; pp. 15-16.

For teachers the denominational schools generally use the pastor, or volunteer teachers. The inter-denominational schools more often employ paid teachers with special training.

In some public schools practically 100% of the pupils are enrolled in the religious education classes. In the Calumet and Gary Districts (near Chicago) in a radius of fifteen miles there are some 8000 children receiving religious instruction.

Practice and opinion are divided as to the advisability of using public school buildings for classes in religion. Some see in it the germ of conflict which might threaten the whole movement. Others feel that the communities where sentiment is favorable there is no objection. Of course there are the obvious advantages of time saved, better discipline, less exposure, and the putting of religious training on a par, in the mind of the pupil, with secular education. The laws of the various states are an important factor also in determining whether or not to use the school property. In some cases where it is used, a rental is paid. In six of the largest cities in Ohio the religious education classes meet in convenient churches. In at least forty cities of less than 40,000 population which have inter-denominational week day schools, the classes use the public school rooms. A judge of a Common Pleas Court in Ohio refused to sustain an injunction against the use of public school property, saying "the plan was highly desirable in view of the present morals of many of our youth."

How are these schools financed? Hammond, Whiting, and Indiana Harbor (in the Calumet District) last year made $12,000 available from their Community Chest. Generally they are supported by the churches sponsoring them. Many report the expenses very small, especially where the teachers are not salaried. In Des Moines, Iowa, where two experimental schools are to be started March 1, this year, the Polk County Council of Religious Education is financing the project. They will employ two or three teachers at each center for two or three days each week. Teachers will be paid the same rate as substitute teachers in the city schools.

A FEW CONCLUSIONS.

In closing let me quote again from Cope (op. cit., p. 22): "We have not said that the Sunday School has failed, only that it has failed to accomplish a task too large for itself, too great for amateur, intermittent effort, and beyond its resources in time and ability.....It has wonderfully succeeded to this extent: it has sufficiently demonstrated both the duty and the difficulties of religious education to make it evident that these call for a much larger program lying beyond the time limits and the personal limitations of Sunday Schools."

The following is a "Suggested Platform for Religious Bodies Interested in Week-Day Religious Schools."

1. Upon the home must primarily rest the responsibility for religious instruction and training.

2. The public school came into existence to assist the home and the state in the interests of the child.

3. When the home and school are unable to give the child a necessary life equipment, the need of which they mutually agree upon, co-operation is necessary.

4. By co-operation we mean that the public school authorities shall assign to the pupil upon the definite request of the child's parent, or guardian, a portion of his school time to be given up to religious instruction at such place as shall be selected by the parent.

5. The importance of securing school time is to emphasize in the eyes of the child that religion is a part of his daily "business", an opportunity for larger self-expression.

(Adopted by a committee representing schools and churches in some ten cities).

Lynnville, Iowa.

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The most striking thing in America today, and America has no monopoly of it, is a new assertion of spiritual daring in the direction of an entire Christian idealism.—GAIUS GLENN ATKINS.

# Keep Religion in Religious Education

BY H. C. BEDFORD

OUR civilization rests upon the dual foundation of intelligence and religion. Neither intelligence nor religion can be neglected with impunity to our national life. The state has always recognized the need of an intelligent citizenship and has provided liberally for the education of our youth. Religious toleration has insisted that the state refrain from teaching religion altogether. Hence there are many future citizens who are receiving no religious instruction whatever. Some agency must assume the task of teaching religion or we shall produce a generation inadequately prepared to assume the domestic and civic duties of life.

The church is the only organized agency that can qualify to teach religion. Without minimizing adult evangelism in the least, the supreme task of the church must be in the field of religious instruction. "Save an adult and you save a soul; save a child and you save a soul plus a life." The church has the resources, both physical and spiritual, which are necessary to the accomplishment of this fundamental task. Unless the church accepts the challenge one half of the instruction of our youth will be neglected.

The church must teach religion. The only reason for its existence is to impart religious knowledge. The goal must be kept in full view. The church is not a social club nor a center for cultural activities merely. It has one distinct mission and that is to give men a knowledge of God, to show man's relation to God, and to explain man's relation to man. These fundamental facts of religion can be taught most effectively by presenting Christ as the revealer of God and the exemplar of man's relation to man.

The church must teach Christ and the only source of knowledge concerning Christ is the Bible. It is trite to say that the text-book in religious education is the Bible. But our youth needs instruction in the Bible as the Word of God. One of the glaring deficiencies in our programs of religious education in church schools, conventions, councils, etc., is the neglect of the Bible. If we would win our youth to Christ we must present to them the Christ of the New Testament and not a Christ of human fancy. Since the home and the state have laid the responsibility of teaching religion upon the church, the church must not fail at this point.

The supreme task of the church school is to win the youth to Christ. In order to do this it may be necessary to reconsider our aims and purposes. How many teachers have this aim before them in their preparation of the lesson and when formulating plans for conducting the recitation? Is it not possible to be so absorbed in our consideration of methods and materials that we overlook the essential truth? Of what value are stories of heroes and missionary tales and all the other materials offered to teachers of religion if the soul is not brought face to face with the necessity of accepting Christ as Saviour and pattern for life? If we aim at nothing we will likely hit it.

The youth of today faces temptations unknown a generation ago. By reason of the insistence upon reality and sincerity our boys and girls are faced with tremendous questions in the field of religion as well as in the field of science. Somehow our teaching must be done in such a way that we shall enable those whom we instruct in religion to discover the real meaning of life. We must teach religion so that when our youth comes into first hand contact with the problems of thought and of life they will not need to "unlearn" what they have been taught concerning God and Christ and human relations.

The teacher is still the important factor in the educational program of the state and of the church. The same high standards which we set for the public school teachers we must carry over into the work of the church school, but with this additional qualification; church school teachers must know by a personal

experience the great truths of religion which they are to teach. The teacher of religion must know his subject as much as the teacher of chemistry. If we are to keep religion in religious education we must have teachers who are not fanatics on the one hand nor religious theorists on the other. Our teachers must have a religious experience that satisfies the inner longing of the soul and at the same time is sufficiently rational to be reasonable.

Richmond, Indiana.

# Put Education into Religious Education

BY JOHN D. MILLS

EDUCATION may be analyzed into a number of elements and by studying the parts we may be able to gain a clearer idea of the whole. Just now great emphasis is being laid upon defined aims.

The aims for secular education have been quite clearly defined as, health, mastery of fundamental processes, citizenship, worthy use of leisure time, vocational, home making, cultural, and character. Now what are the aims of Religious Education? All of the above certainly, and more. The one usually given is that of bringing the pupil to Christ. Very good, but to bring the pupil to Christ is only the beginning. The pupil should be so taught that he will attain "unto a full grown man unto the measure of the stature of the fulness of Christ." The pupil should be taught to worship alone and in groups, should be taught Christian truth until he cannot be driven hither and fro with every wind of doctrine and should be given a view of, and training in actual active service for Christ.

Education today is emphasizing also high standards.

First is time. Schools formerly ran four months, six months, or eight months each. The nine months school is now almost universal in America. Five days a week and from nine to four each day is the usual custom. The Religious Educational program until a few years ago called for only one hour a day and one day in the week. Less than one-half of this hour was given to the work of instruction. The Week Day School of Religion and the Daily Vacation Bible School will practically treble the time; and a small increase in the time of the Sunday School with greater economy is the use of an hour and one-half given, will also do much to relieve Religious Education of the handicap of insufficient time.

Another standard is that of attendance. This standard has two parts. It includes the attendance of all children and also regularity of attendance. It is estimated that only one third attend school for Religious Education and the usual attendance is only 50 per cent of the enrollment in contrast with a percentage of 90 to 95 per cent for the public school. The large percent of scholars who do not attend at all plus the irregularity of those who do attend, plus the small amount of time for religious instruction seems to place Religious Education under an impossible handicap. We can change all three of these whenever we become concerned enough about Religious Education of the boys and girls to really want to do it.

The buildings we use in Schools of Religion, both Sunday and Week Day, are far below the standards recognized in the public schools. Teachers often stand back to back and the pupils hear their own teachers part of the time, part of the time only a confusion of sounds and part of the time the words of a neighboring teacher. The distractions coming to the ear are more than matched by distractions coming to the eye. No instruction worthy of the name can be given under such conditions. We should not be surprised that children, accustomed to the quiet efficiency of the public school, come to look upon all Bible study as a joke. Certainly the story of God's love is worthy of the best surroundings—at least as good as we readily grant to the study of the things of this world.

The same considerations hold with respect to textbooks. The cheap pamphlets of the Sunday School seem certain to give the child the idea that religion is a matter of minor importance. Arithmetic and geography merit well bound books. Can we continue to give the more important subjects in our religious schools any less? If we are to put education into Religious Education we must provide good textbooks, suited to the understanding of the pupils, clearly printed and tastily bound.

Probably the most crying need of all is that for trained teachers. A few years ago it was estimated that 87% of the Sunday School teachers of Indiana did not have sufficient training to secure the lowest grade certificate for teaching in the public schools. Untrained teachers mean indefinite and uninteresting assignments, with consequent poor preparation on the part of the pupil.

### MEASURING THE RESULTS

A little thought reveals the importance of measurement. How could we test farming methods, seeds or soils if we could not measure the crops raised? Educators are endeavoring to develop means of measuring the results of school work in order that educational methods and subject matter may be tested. Are there tests by means of which we can measure the results of Religious Education. Perhaps in time we may have tests in this field comparable to the ones being developed in other educational fields. But in the meantime, are we not able to measure with at least a small degree of accuracy the results of our work in Religious Education? The first test might be made by a study of church membership to determine the percent of accessions due to our work. Such figures as have been gathered indicate that as much as ninety percent and possibly more of additions to the church come from the Sunday School. Such results, won in spite of the handicaps before enumerated, are astounding.

Another test is the percent of pupils we really win and hold for Christ and his service. Again, fully accurate figures are not available but such as we have indicate that we are doing this with not more than one out of four. Limited studies indicate that the Sunday School itself loses three out of four of its pupils between the ages of fourteen and twenty-four. The first test shows us the possibilities of the work of religious education. The second test reveals our failure to realize these possibilities. May we not find here the explanation for the great anxiety of the older generation for the youth of our day? Our youth are what we have made them. If they give us cause for anxiety, may it not be due to the fact that we have allowed Religious Education to lag so far behind the general advance of our day?

Wichita, Kansas.

# Prevention Through Arbitration

THE American Arbitration Crusade, endorsed by William Bishop White, editor of the *Emporia Gazette*, Francis J. McConnell, Bishop of the Methodist Episcopal Church, George W. Coleman, President of the Babson Institute, Zona Gale, author, the Presidents of Smith and Wellesley Colleges and many other thinking people, offers $500 in prizes for letters, editorials, articles, sermons, slogans, cartoons and public demonstrations urging the prevention of war through arbitration. $100 for the best letter, editorial or article appearing before July 4, 1927, in any publication having at least 5,000 circulation; $100 for the best cartoon appearing as above; $100 for the best slogan appearing as above; $100 for the best public demonstration or concerted endeavor for obligatory arbitration; $100 for the best sermon preached before July 4, 1927. The idea is to induce the Government to outlaw war by negotiating treaties between the United States and every other nation providing for obligatory arbitration or adjudication of all disputes that may arise between them. Competitors for the above prizes must send in proof of their entries to be received not later than 5 p. m. on July 4, 1927, addressed to American Arbitration Crusade, 114 East 31st Street, New York, N. Y.

# Observations of an Amateur

## Yearly Meeting Field Work in Religious Education

BY NEITA R. KENWORTHY

WHEN is a Quaker meeting a Quaker meeting? Individual personalities carry over even into congregations. Perhaps we would not recognize our own should we see it in the aggregate but it is there nevertheless. The atmospheres of the individual meetings make lasting impressions upon visitors. Some congregations have a warmth and fellowship; some have friendliness; some have conventionalism; some have intensiveness; some have method and system; some have vision; some have attempted and attained; some have brotherly love; some have the forms of religion but resist its influence; some have dissensions; some have jealousies and strife. Is it all human leadership? No, but what reflection this leadership casts!

What is this indefinable thing we call Religious Education? It is intangible. Christ suggests it when he calls the little child to him and places it in the midst and answers that question of the disciple, "Who is the greatest in the Kingdom of Heaven?" by saying "Unless ye become as a little child ye cannot enter this Kingdom." Education as a process is the outstanding characteristic of the Christian, as of the child, being an outgrowth of his dependence and affection. A disciple is a learner, a student. The process of Religious Education is the process of discipleship. The theory and mechanics of Religious Education are the physical framework but it is the spiritual side that must build the kingdom. Some church leaders fail to get the length and breadth and depth and height of the vision and think only in terms of the Sunday School's activities.

Teaching is such a large part of the Great Commission—the fruit of successful teaching is the Commission fulfilled—that the scope of the religious educational process covers every church activity and its contacts everywhere. The religious educational process is as big as life itself. School, business, social and home relations are the laboratories and the church is the class room of this great institution, Religious Education.

Only the eternal God knows the problems of our grandchildren as their world will be, but "I am the Way, the Truth and the Life" is eternal. Real spiritual leaders keep pace with the problems of youth, doing team work with a sympathetic understanding that begets mutual confidence and results in success. To a greater or less degree, there is such leadership in every meeting. We often fail to recognize good material, perishing for want of a task to develop this leadership, while others may be doing more than their share. Is yours a consistently apportioned membership and are you as tolerant of John's shortcomings as you expect John to be tolerant of yours?

Some meetings were impressive because of the special interest shown in and by the small children. Where were these children? They were at Quarterly Meeting. Another meeting was a "thriller" because of its teen age group. We can see them yet as they sat in the church auditorium. In one congregation the young people were especially active and efficient. In another it was the young married group that was in evidence and at another the Cradle Roll cradles all had names upon them. Somebody, somewhere, sometime had thought and acted in terms of personal interest.

Certainly a car, a kodak and a diary would not make a Field Secretary but when added to a consecrated heart filled with the spirit of Christ, and having time sufficient for real contacts, they will increase efficiency. It is these real contacts, the mutual heart throbs of understanding that are most helpful: the round table groups with their problems but better still the burdened Sunday School teacher that tells her heartache and asks you to pray with her for John and Mary; the girl who had known the way but left it and writes to know how to come back; the confidence of a mother as you help her prepare the evening meal; the children's affectionate attitude after you have helped them gather the eggs; the unburdened heart of a gracious hostess who talks to you of church problems in the guest chamber; or the happy day drive in the foothills with a lady missionary who is a lover of nature as well as of Indian boys and girls; the picking of water cress; the talking to the boys and girls at the Indian Government School; the cordiality and gracious hospitality of friends and strangers—these are the memories that linger.

The problems that one finds are peculiar to each community group, affected by the political, social, business, civic and religious background, yet they are peculiarly the same, nevertheless. One problem may concern Mary at Junction and the other concern Jeanette at Plymouth but both problems are, how can we help these girls when the home life is as it is. Most of the homes where we were entertained were Christian homes where the family altar is established. It was not for that particular morning or that particular evening, for the boys and girls knew God and talked to him. But what about the boys and girls without this kind of a home? Under the same circumstances would we do as well? Shall we criticize and slander? How much greater our responsibility, yours and mine, because we had Christian mothers with high ideals who taught us to pray.

If we as individuals must have ideals to which to attain, so must our church have standards for the departmental activities and particularly the Sunday or Church School. We are most interested in the proposed, not adopted, International Standard for the Church School, which may be had "by Pastors and Religious Directors who desire to use this standard experimentally and report results of such use" from the International Council of Religious Education for ten cents in stamps. We wish every pastor had one. The Ten Point Standard will not meet the need today. We used to think the carriage an excellent conveyance but today it is too slow and the auto far more nearly meets the need. We should not be indifferent to anything efficient.

Indifference! It does exist. How the word is written over empty pews and empty collection plates! We marvel that some of our pastors' visions do not pale when they must be caught through divided interest for the church and singing the doxology into an empty flour barrel. Edgar Guest says, "A grindstone cannot sharpen knives unless the wheel is turned."

"We wish to recognize the budget system as used in many places, some covering even the Sunday School needs. Some are using the envelope system with undoubted success. The Vacation Bible School has proven an asset to all who have made even a modest effort. Some still say, "It can't be done with us, we are a rural church;" and it can't unless somebody believes in it and is willing to spend more or less time and thought, but it is worth it. We found very few Teacher Training classes and yet a SOS call for teachers is heard on every hand. Some are faithful in the teaching of Temperance, Peace and Missions, but not in proportion to the need.

Books, pictures, music, all have their place in Religious Education, but what about our worship? What does worship mean to you? What does your worship mean to us and what does our worship mean to you? Does it mean reverent, intimate fellowship with God? Does it also mean fellowship with one another?

Speaking of literature—does its variety in our Quaker Sabbath School mean anything? Does it mean that denominational-

ism is of lessening importance and that our church doctrines are not worth emphasizing to our youth? Are we Quakers because we believe that way or do we know what Quaker belief is and can we speak to the faith that is within us? Our youth have a right to know why as well as how. I am reminded of the story of the boy whose mother prayed that the lad might become a preacher. Pictures of life at sea hung at the foot of his bed and he became a sailor.

What is Religious Education? Where does it begin and where does it stop? When is a Quaker meeting a Quaker meeting?

Wichita, Kansas.

# Leadership Training Among Friends

BY MABEL ROBERTS

The Leadership Training Department of the Board of Religious Education of the Five Years Meeting has passed its fourth birthday. It was at the last Five Years Meeting that this department was launched and the two chairmen, one for the eastern Yearly Meetings and one for the western, took up their duties.

Previous to this, Friends as a denomination had made no provision for a definite program of Leadership Training and was not issuing certificates or diplomas under its signature. In fact there was no record of individuals who had taken Teacher Training courses and no channel through which information of this type was supposed to go. Consequently the past four years have been devoted to laying foundations.

The development of the work has required study, vision and co-operation with other forces organized for training. While progress has been slow there have been much time and effort spent in prayerful and careful planning and records show an encouraging amount of real progress.

It has seemed wise to link up the work with the Department of Leadership Training of the International Council of Religious Education and as far as possible adopt their standards. The study course which has been adopted is the Standard Training Course which covers twelve units of work, eight of which are general units and four are specialization, bearing upon the particular department for which the pupil is seeking training. If these subjects are completed under denominational auspices and in accordance with International standards, International Council credit will also be given.

During the past four years the Chairman of Leadership Training of the western Yearly Meetings has enrolled over three hundred and fifty individuals, but twenty-two of these, although reported to the western Chairman, belong to the eastern division. These three hundred and fifty odd have collectively taken over eight hundred and sixty units of work and five have completed the entire course.

While all of the Yearly Meetings belonging to the western division have individuals enrolled in the Training Department, Iowa heads the list with the greatest number enrolled and with the most comprehensive training program throughout their Yearly Meeting.

The training courses have been taken under agencies such as, Local Training classes, International Summer Schools for Christian Leadership Training and Interdenominational Standard Training Schools. The combined efforts of all denominations in securing the best leadership and the exchange of ideas and experiences within the groups make it often possible to accomplish greater results than is possible in a local training class.

Many individuals who have taken the work in Interdenominational Schools have requested that their credits be transferred to apply toward a Friends' Leadership Training diploma. This is desirable as it shows denominational loyalty and interest and it encourages the Board in its efforts to develop a strong Leadership Training Department within our own denomination.

In many communities the only opportunity for training is that found in a local training class and from the reports and examination papers which have come to the Chairman, we know inestimable good has already come from these classes. In scores of cases individuals have written of an enlarged vision, a better knowledge of how to teach and what to teach and a greater determination and enthusiasm for engaging in service for the church.

During the four years of developing the Leadership Training program, some significant observations have been made. Our only purpose in reporting these is that they may direct our thoughts along lines which have the possibilities of leading to an enlarged program of training in each local meeting.

First: Leadership Training classes are not formed without some one, who has a vision of the importance of the work, assuming the responsibility of cultivating in workers a desire for training. In the majority of our meetings, this person is the pastor or his wife and they are the logical ones to have the vision, sense the need and organize to meet it. No one is in position to arouse the church to the importance of every branch of church work and the need for trained workers as is the pastor. If the pastor, on the other hand, is not in sympathy with a program of Leadership Training, little can be accomplished until he himself understands the program and catches a vision of the church at work under consecrated and trained leadership. However if a training class is organized in any local church some one individual must be responsible for its development. No successful training class springs into being without thought and effort behind it.

Second: There are scores of local meetings in the Five Years Meeting that have not yet seriously considered the problem of training their workers. In all meetings there are volunteer workers who desire to perform their work with the highest degree of efficiency and are willing to "study to show themselves approved unto God." There is a second group, limited in number but found in nearly every meeting, who desire to prepare themselves for full-time or professional service such as pastors, missionaries, directors of religious education and other phases of religious work. This group, too, should have the backing of the meeting and helped in every way to secure the best possible training.

Third: In many meetings, where there are training classes, money is not provided for reference material to assist the class in a thorough study of the subject. If money can not be provided, every class can, with a little effort, make use of public, college or traveling libraries. Provision should also be made for workers and students to attend conventions and conferences and thus secure this added inspiration and help.

Fourth: There should be in each local meeting, the name of every student who is working on the Standard Course, whether the work has been done in a local training class or in a summer school or under any other standard agency. These students should be carefully followed up and advised as to courses to be taken to best prepare them for their work. In some meetings, individuals have taken twelve units of study but these have not been so selected as to meet the standard requirements. Sometimes prospective leaders have started training and later drop the course for want of attention. All who begin the work should be encouraged to continue.

Fifth: If we are justified in calling our classes Leadership Training classes we must observe sound educational principles and maintain educational sincerity, otherwise our training in the field of religious education becomes a farce. Honest effort is greatly appreciated and will bear fruit

but in the near future we must take steps toward higher standards both for instructors and pupils, particularly in the Diploma course.

Sixth: An agency for training, which is our richest opportunity and is often overlooked, is in the Department of Religious Education in our colleges. The local meetings should encourage their young people to take courses in this department and the different departments of the church should be the channels through which these same individuals find opportunities for expression.

Seventh: There have been many requests for correspondence courses in Leadership Training. Until the Five Years Meeting can provide funds for securing at least a part time worker, it is unreasonable to expect volunteer workers to conduct correspondence courses which will be in line with standard requirements. Until such arrangements can be made, all desiring to take the work through correspondence are requested to take it with the Methodist or Congregational correspondence agencies and then transfer their credits to Friends.

Eighth: A phrase of training which has not been emphasized is in the nature of educational lectures and classes dealing with the work of the various committees of the church. Our organization often is good but unless each group through its organization knows how to function, little can be accomplished. Many committee members have no vision or knowledge of what should be done. Each committee at the beginning of its term of office should be organized under competent leadership and often into a study group with definite text books. After a careful study of the subject the committee is much more capable of solving wisely its local problems.

In our entire Leadership Training program we would say in the words of another "Be not content with thy good to rest until thy good becomes better and thy better, best."

## FRIENDS BIBLE SCHOOL STATISTICS

| | 1925 | 1926 |
|---|---|---|
| Number of Sunday Schools in Denomination | 614 | 695 |
| Sunday School Enrollment | 65,975 | 68,422 |
| Home Department Enrollment | | 3,655 |
| Cradle Roll Enrollment | | 4,344 |
| Teacher and Officer Enrollment | | 5,603 |
| Week Day Church School Enrollment | | 40 |
| Vacation Bible School Enrollment | 1,145 | 3,137 |

The above statistics are compiled from reports in Yearly Meeting minutes. In some cases estimates had to be made because of the inadequacy of reports, but effort was given to conservation. It includes figures for all the Yearly Meetings in America. The latest figures available from the Hicksite First Day Schools would if added increase the number by 108 schools and 6,033 pupils enrolled.

## RELIGIOUS EDUCATION BOOK LIST

SOME SUGGESTED TITLES

A.—ADMINISTRATION—

1. How to run a Little Sunday School—Ferguson.
2. Church School Administration — Ferguson.
3. The Educational Task of the Church—W. C. Bower.
4. The Church School.—Athearn.
5. The Sunday School at Work—Faris.
6. The Sunday School Officers' Manual—Brown.
7. The Country Town Sunday School—Edwards.
8. The Sunday School Secretary — McIntyre.
9. The Superintendent and His Work—Brown.
10. Talks to S. S. Teachers—Weigle.
11. Manual for Training in Worship—Hartshorne.
12. Special Days in the S. S.—Lawrence.
13. The Church School Blue Print—Lawrence.
14. Plans for S. S. Evangelism—Brown.
15. The Small S. S. Its Plans and Work—Sensabaugh.
16. Building a Country S. S.—Middleton.
17. The Parish Program of Religious Education—Squires.
18. Church School Leadership—Raffety.
19. Sunday School Teacher as a Soul-winner—Berger.
20. Decision Day Talks—Carter.
21. Religious Education Through Story-Telling—Cather.

B.—TEACHING—

1. You Can Learn to Teach—Slattery.
2. Teaching the Youth of the Church—Maus.
3. Seven Laws of Teaching—Gregory.
4. How to Teach Religion—Betts.
5. Training the Devotional Life—Weigle & Tweedy.
6. Teaching and Teachers—Trumbull.

C.—CHILDREN'S DIVISION—

1. Kindergarten Methods in the Church School—Baker.
2. Travel Book for Juniors—Hanson.
3. A Study of the Primary Child—Whitley.
4. Junior Department Organization and Administration—Koontz.
5. Methods for Beginners—Danielson.
6. Methods for Primary Teachers—Lewis.
7. Primary Methods in the Church School—Munkres.
8. Juniors, How to Teach Them—Baldwin.
9. All About the Primary—Sudlow.
10. All About the Juniors—Sudlow.
11. The Children's Division of a Little S. S.—Baldwin.
12. The Cradle Roll—Sudlow.

D.—YOUNG PEOPLE'S DIVISION—

1. The Church's Program for Young People—Mayer.
2. Evangelism of Youth—Gage.
3. Girlhood and Character—Moxcey.
4. Religious Education for Adolescents—Richardson.
5. Leaders of Y. P.—Smith.
6. Handbook for Workers with Y. P.—Thompson.
7. The Teens and the Rural S. S.—Alexander.
8. All the Year Round Activities for Young People—White.

E.—ADULT DIVISION—

1. Religious Education in the Family—Cope.
2. The Adult Worker and Work—Barclay.
3. Men's Class in Action—Morse.
4. The Adult Division—Halpenny.

F.—DAILY VACATION BIBLE SCHOOLS—

1. Sidelights on the Daily Vacation Bible School—Knapp.
2. The Community Daily Vacation Bible School.

These books can be secured at reasonable prices from the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

## WHAT YEARLY MEETINGS ARE DOING

New York is already planning for its Yearly Meeting sessions. There will be presented in pageant form some phase of Religious Education. Levinus K. Painter is expecting to visit soon the various meetings in the Yearly Meeting in the interest of Religious Education work, holding group conferences with teachers and officers. Vacation Schools and the using of Penn Bible School literature will be urged.

North Carolina has done its usual fine work in Church Vacation Schools during the summer. The Board of the Yearly Meeting supplies trained Guilford College students as teachers for this work needed.

Indiana has done two notable pieces of work since Yearly Meeting. Its five-day "Chautauquas," in five different Quarterly Meetings, were all held with god results. The conference with other Boards has been well reported in this paper under the caption, "Is Indiana Also Among the Prophets!"

Wilmington takes care of its children during the Yearly Meeting sessions by conducting classes after the manner of a Church Vacation School. It is pushing its circulating library and memory drill work.

Iowa has just added a number of books to its circulating library and is issuing some new literature concerning its use. Memory drill work is soon to be presented to the Bible Schools. Conferences, will be held during the spring and summer months. The Pastors' Short Course in Religious Education, will be held Feb. 28 to March 4.

Kansas reports some excellent conferences held in various parts of the Yearly Meeting and a growing interest in the work of Religious Education.

Western is working on a new statistical blank and interested in a new Standard for local Bible Schools. It has taken steps to urge the use of Friends literature in Friends Schools.

California held its Second Annual School of Methods February 2-8 at Whittier.

# MIXING THE UNUSUAL WITH THE USUAL

## Stories of Interest and Encouragement From Two Church Vacation Schools

The above caption is always applicable to Church Vacation School experiences. There is always one thing you can expect about such schools and that is that the unexpected will happen. Here are two stories that have come out of a large number that might be told and each one of them would have some unique feature and some gripping interest.

Story Number One: The school that furnishes this story has demonstrated how you can have success and yet do things the way they should not be done. This school is located in a little village so small that it might be truthfully called an open country Sunday School. Some one got a notion that he wanted a Church Vacation School. A group of people was called together on Monday night. Just before they met, the pastor talked by phone with a girl who had taken a course in training for Vacation School work and he got a few pointers as to how they should proceed. Before they had gone far they decided to call this young lady and she came and spent the evening with the Committee.

They decided they would begin the School on Wednesday. The Committee employed this young lady to have charge. Tuesday she spent the day with the pastor going about over the community soliciting students for the school which was to begin the next morning. They promised that conveyances would call for the students; when they made that promise they didn't know where they were going to get the conveyances. The next day, Wednesday, the School opened. There was an enrollment of fifty-six with an average attendance of but little below fifty. The whole community is enthusiastic over the success of the work as indicated by the closing program demonstrating the various types of work done. They have already begun to plan for a School for next year.

Story Number Two: This comes from a School which is far out in the open country, some ten miles from any village. The entire Sunday School had been having an enrollment of about one hundred. A Yearly Meeting worker came to this School and held a day's institute, giving special attention to the Church Vacation School. Without knowing much what they were doing, the local people purchased the books recommended. No one in the community had ever seen a Church Vacation School in action. They read the books and saw that one of the first things recommended was to make a survey of the community. They doubted very much if they could find enough children to justify them in going ahead with the School. The canvass, however, resulted in an enrollment of ninety-six boys and girls between the ages of five and twelve. Please remember that the entire enrollment of the Sunday School had been only one hundred.

The School was a decided success. Even though it was a busy time for the farmers, arrangements were made by which they gathered the children, brough them to the Church, and then took them home at the noon hour. The average attendance was seventy-six; it would have been higher than this had not a contagious disease scare taken part of the community during the last week of the School.

Soon after the School was held the pastor left. The new pastor who came on the field happened to be a woman. She at once looked up the records of the Vacation School and began some follow up work. She succeeded in getting the Sunday School workers to quit smiling long enough to let her have her way in setting the goal for the Sunday School at one hundred and fifty. You recall that it had been only one hundred. They though they would be just real nice to the new pastor. Word from that School states that even though the year is only half over the enrollment has already reached one hundred thirty-seven. The building has become entirely inadequate for the Sunday School and now the meeting is taking definite steps to plan an enlargement to the building so that they can take more adequate care of the Sunday School and the Vacation School.

These are the kinds of stories that have made some of us feel that there is no more important work which Friends can do than to push the Church Vacation School. The Board on Religious Education will be glad to furnish you with information as to how organize and start such a School.

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Contentnea Quarterly Meeting was held at Rhodes, North Carolina, January 21-23, the meeting on Ministry and Oversight being held Friday morning. Owing to the death of Sallie Cox, daughter of Jesse J. Cox, members in Neuse monthly meeting, the attendance was smaller than usual. Tennyson Lewis, of Goldsboro, Elwood C. Perisho, of Guilford College, and Lewis W. McFarland, superintendent of the Yearly Meeting, all had very acceptable service. The general routine of business was transacted in love and harmony, and the request for a new monthly meeting to be established at Bethany was favorably considered and a committee appointed to represent the Quarterly Meeting in the matter. Dinenr was served on the grounds and the social hour much enjoyed. Dr. Perisho remained for Sunday, taught the Sunday-school in a body, spoke on Christian Education at 11 a. m., and addressed the young people's meeting in the afternoon, all of which was much appreciated.

# BOARD ASKS FAVOR OF YOUR JUDGMENT

## Offers Suggested Standard for Yearly Meeting Committees of Religious Education

There have been a number of requests for Standards that would apply to Yearly Meeting Committees. The following Standard is merely suggestive and is given with the hope that Yearly Meeting Committees may consider it and report their findings. It is also given with the hope that individuals here and there will give their earnest attention to it and will favor the Five Years Meeting Board on Religious Education with their criticisms.

In order to rank Yearly Meetings according to their efficiency as judged by this Standard, certain values ought to be attached to the various points in the Standard. Will you kindly divide one-hundred percent (100%) among the twelve points of the Standard, giving a certain percentage to each point in accordance with your judgment as to its importance. Just for example, supposing point One is given a rank of ten, and point Twelve a rank of seven. Give us the results of your judgment as to the Standard and as to the fixing of percentages.

Address your communication to E. H. Stranahan, Chairman of the Board on Religious Education, Penn College, Oskaloosa, Iowa.

1. The Yearly Meeting's Committee organized on the basis of supervising all departments of the local Bible School work.

2. At least two Committee meetings a year, with a majority of members present.

3. The completion of a mailing list to include the names and addresses of the general superintendents of each local school.

4. An annual program and budget adopted, the program to include this Standard.

5. Reports received from all schools, including not only the Bible School statistics, but reports from Church Vacation Schools and Week Day Schools of Religion.

6. Statistical report for the whole Yearly Meeting sent to the Board on Religious Education of the Five Years Meeting within the month following Yearly Meeting.

7. Conferences or institutes held at such times and places that each Quarterly Meeting may come in contact with them.

8. A circulating library of at least twenty-five books. Books are to be added annually.

9. Leadership Training presented to each local school annually.

10. Definite effort to extend the use of the Friends Bible School Helps and literature until every school is using them.

11. Adoption or approval of a Standard for the local Bible School.

12. The local Bible School urged to share in the United Budget, by regular contributions to all work of the Church.

# SUGGESTIONS FROM A Y. M. SECRETARY

## Ideas Presented For Promoting Religious Education in Yearly Meetings

The first demand on a Yearly Meeting Superintendent or Executive Secretary is to have a general knowledge of the current literature on the subject of Religious Education. It is impossible to read all the books published on the subject but one can select the books that will prove the most helpful for the field. Most Yearly Meetings have a circulating library with which the Superintendent or Secretary can acquaint each school. It does not require many visits, and often one is sufficient, to reveal the weak link in the local Bible School and with the right book at hand that link may be strengthened and as a result the whole school built up.

To encourage the use of our own Bible School Publications undoubtedly is an outstanding duty and opportunity. The high standard of our publications makes it easy for one to recommend their use, to say nothing about the sense of loyalty which should also be a reason for each school using them. Copies of each quarterly and paper can easily be carried to be presented to the school. We are doing two very important things when we persuade a school to use Friends Literature: we are helping the local school and supporting the Publication Board.

Organization is another important factor in Bible School work, especially as it is applied to the local school. If a Bible School is rightly organized it is possible to touch life from the time of birth to the time of death. Commencing with the Cradle Roll the Bible School work can be carried on to the Home or Extension Department. Since the greater number of our Bible Schools are rural we have the greater need to emphasize organization for this is the type of school which needs it the most but as a rule has it the least. Not organization for the sake of organization but for efficient work.

Very closely related to organization is equipment and method of work. The equipment, as a rule, is very meager. Often the school meets in a one-room house without even curtains to separate classes. Suggestions will generally be taken very kindly. One school in which the use of curtains was suggested, that better class work might be accomplished, is now planning to have a basement which will increase the efficiency of the school. In connection with this, the need of emphasizing the use of Graded Lessons should not be overlooked.

To further this great enterprise of the daily Vacation Bible School is the opportunity of each Superintendent or Secretary. In co-operation with the Committee of Religious Education of the Yearly Meeting, week-end conferences may be held in local Meetings where there is a possibility of such a Vacation School. Local leadership may be developed in each Meeting for this work through these conferences and course instruction. The conference work may also be utilized in a general way to vitalize the Bible School work. Group, Quarterly and Yearly Meeting conferences may be held for this purpose. We have not yet fully and adequately utilized our possibilties of conference work during the sessions of the Y. M.

To have a standard, ideal or goal is a splendid thing for each individual Bible School and what is true of each school is also true of the Yearly Meeting. To help formulate these and encourage their use is a great privilege.

Last but not least we must ever keep before us the primary purpose of the Bible School. Teaching religious truths is one and it may be summed up in the words of Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Another is so to present Christ that each pupil may make an intelligent decision for him. An opportune time for this appeal may be found during the Pre-Easter period; not only to bring to a decision but also to bring into Church membership. To help Bible School workers to see these primary purposes and apply them is our task.

There should always be the closest co-operation with the committee of Religious Education of the Yearly Meeting, for after all the Superintendent or Secretary is the servant of the committees.

CLYDE O. WATSON, *Executive Sec'y*
Wilmington Yearly Meeting.
Wilmington, Ohio

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The distinction of being the oldest Lyceum Course in continuous operation in the Pacific Northwest belongs to the Pacific College Lyceum Course, according to the *Newberg Graphic,* which announces the numbers for 1928. "Twenty-three years ago the first course was arranged for by a committee of Newberg citizens who carried it on for three or four years jointly. After the first few years, Ezra H. Woodward, for many years editor of the *Graphic* and president of the board of managers of Pacific College, was given the entire responsibility of handling the course. For more than a decade and a half he brought the Lyceum numbers each year to the little college town under his own personal guarantee. For some years, after his last illness compelled Mr. Woodward to give up the active management of the course, President Levi T. Pennington of the college took the entire responsibility. But later a committee of the college faculty assumed the management of the course, and now it is in charge of a joint committee of student body and faculty."

# HOW THE BOARD HELPS YEARLY MEETINGS

## A Leader of Western Yearly Meeting Voices Appreciation by Chapter and Verse

The writer can not speak from experience of long standing but from the standpoint of appreciation for help received he feels well qualified to discuss this subject.

There have been certain well defined ways in which the Five Years Meeting Board has helped our Yearly Meeting's Committee.

A little girl who sometimes wakened of nights would ask, "Mamma you there?" To the mother's "Yes dear, what is it?" she would reply, "That is all." We feel in some measure the same way toward the Five Years Meeting Board. The fact that there is such a Board to whom we can apply for counsel and help gives us a certain assurance. That assurance is even greater when having applied for assistance it is generously given as has been the case many times recently.

The assistance has sometimes come from the Chairman or some other member of the Board, as counsel, sometimes by their passing on to us methods used in other Yearly Meetings that have been found good.

Just to illustrate: We are revising our blanks which are used for the local schools to report on. The chairman of the Five Years Meeting Board on being consulted in regard to changes gave some splendid suggestions which will probably be used. When we were desiring information about a list of the most helpful books for Sabbath School workers to read, he sent us a plan and a list of books which are being successfully used by another Yearly Meeting. We are making some changes in our Standard for local schools but learning that the Five Years Meeting Board is working on a Standard we are delaying a little that we may have the benefit of their work which will reflect their best judgment after studying the Standards of all Yearly Meetings.

Of help received from divisional Chairmen perhaps special mention should be made of those of the Teacher Training Department. They not only aid in a general way but very specifically in outlining a teacher training course, in furnishing examination questions on the course and in grading the examination papers.

During the past few years we have had at different times, three or four members of the Board with us at our Yearly Meeting sessions. Their work there has consisted of addresses to the Yearly Meeting, conferences with Sabbath School workers and with our Yearly Meetings Committee. These meetings and conferences have enlarged our vision of what may be done.

CHARLES L. COFFIN.
Marshall, Indiana.

# RELIGIOUS EDUCATION IN THREE TENSES

## Achievements and Possibilities Stimulate Zeal For Still Greater Service

I. WHAT HAS BEEN ACCOMPLISHED

1. The appointment of William J. Sayers as editor of Friends Bible School literature—a very large increase in the number of users of this literature.
2. Preparation of various booklets and pamphlets: "Lessons in Friends History and Belief," (also translated into Spanish), "Our Aims," "Graded Lessons," and "Leadership Training."
3. Book Reviews of the best of new works in the field of Religious Education have been given through the columns of THE AMERICAN FRIEND.
4. Each Yearly Meeting has been visited by a representative of this Board, at least once, some of them each year, and conferences conducted.
5. Our representative on the Lesson Committee of the International Council of Religious Education, W. J. Sayers, has aided in giving a Friendly flavor to Bible School Lesson topics.
6. Our representative on the Executive Committee of the International Council, E. T. Albertson, has given a point of contact with that body.
7. Church Vacation Schools have been presented to Friends. The Chairman of this Board is a vice president in the International organization. Considerable literature has been issued. The number of schools has been steadily increasing.
8. Leadership Training under the supervision of Mabel S. Roberts and L. K. Painter has made much progress. The first Diplomas among Friends for the Three-Year Standard Course have been issued. There has ben a substantial increase in the number of Friends taking training in classes within local schools, community schools, state and international institutes.
9. Notices of State and International conventions have been distributed. Delegates were sent to some of these.
10. A number of articles, from various workers, have been secured for THE AMERICAN FRIEND.
11. The "worked" plans of one Yearly Meeting have been passed on to other Yearly Meetings. There is now greater uniformity, on a higher level, in the work of Yearly Meeting Committees.
12. Plans and programs have been exchanged with other denominations through the International Council and the Church Vacation School organization.
13. Counsel has been given to Yearly Meeting Committees on Church Vacation Schools, Week Day Schools of Religion, statistical blanks, standards for local schools, Conference programs, memory drill work, reading courses, available literature, plans for local work, etc.
14. Frequent suggestions to use Friends Literature and purchase supplies through the Friends Book and Supply House.

II. WHAT IS NOW BEING DONE

1. All the above are continuous processes, no one of them indicates a completed task.
2. Effort to get Yearly Meeting Committees to urge the local schools to use duplex envelopes and thus train Bible School folks in systematic giving to the United Budget.
3. Furnishing Yearly Meeting Chairmen with the latest and best literature, such as *The International Journal of Religious Education,* Research Bulletins, etc.
4. Issuance of some new literature on Church Vacation Schools, Week Day Schools, Leadership Training, and some on specific subjects in the general field of Religious Education.
5. Furnishing material to the Promotion Committee of the Five Years Meeting.
6. Counsel with Yearly Meeting Committees concerning plans for the next Yearly Meeting sessions.
7. Promotion of plans for increasing number and efficiency of Church Vacation Schools for the coming summer.
8. Co-operation with the Publication Board in effort to advertise Penn Lesson Helps.
9. Formulation of a new Standard for Bible Schools.
10. Planning with the Program Committee relative to the Meeting of the Five Years Meeting.

III. WHAT COULD BE SECURED WITH ADEQUATE FINANCIAL SUPPORT

1. Bible School Lesson Helps that would be altogether Friendly.
2. Graded Lessons of our very own—true to Friends positions on various subjects of doctrine.
3. Lessons including material on Peace.
4. Lessons including Temperance and our own Missionary work. All these above are to include curricula material suitable for the Sunday session, the Church Vacation School, and Week Day Schools of Religion. These Lessons are perhaps our most definite need.
5. The services of some one who would give his entire time and thought to this work. It must be remembered that this Board is not paying any salary to a single individual except about $100 a year to a part-time stenographer who is a student in college.

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The cross remains a challenge to every generation; it raises all the questions as to pain and death, it brings us face to face with the necessity of rethinking God.

—T. R. GLOVER.

# A STORY OF PROGRESS IN NORTH CAROLINA

## How the Yearly Meeting Trains Its Church Vacation School Workers

The story of the Friends Daily Vacation Bible Schools, or Church Vacation Schools, in North Carolina, began with Robert H. and Lyra Miles Dann. Robert Dann was Field Secretary of the Sunday School Committee, and wherever he and Mrs. Dann journeyed over this Yearly Meeting, they urged religious instruction not only in the Bible Schools but in Church Vacation Schools. In 1922, they were able to organize the first two, at New Garden with fifty-three enrolled and at Deep River with forty-one pupils. At New Garden, their assistants were Sunday School workers, several of whom were public school teachers. In 1923 again there were only two schools, New Garden and Archdale.

In the summer of 1924, for five weeks, Alice L. Dixon, a graduate of Guilford, and of Haverford Graduate School, had as her "chief concern" to interest Bible Schools in the Daily Vacation Bible school. She did effective work. Four schools were held that summer.

In 1925, a further advance was taken. The Religious Education Committee of the Yearly Meeting voted an appropriation to such schools as though they did not have the means to pay a trained director. That spring, a volunteer class of 27 young men and women was conducted by the writer on The Daily Vacation Bible School. Four lecture and discussion periods were held, setting forth the principles and purpose of the School and outlining its various departments. Of those who attended this class, eight either directed or assisted in Daily Vacation Schools that summer in North Carolina and Virginia. From two schools in 1922, the number had grown to eleven in 1925.

That summer of 1925, High point held its first Vacation School with Mrs. Lewis W. McFarland as director. She brought to this position the experience of years as pastor's wife and a public school teacher. Assisting her, were trained teachers and they in turn were aided by college graduates and high school girls. The pastor, too, gave generously of his time.

Again in 1926, the training course was offered at Guilford, and the Religious Education Committee of the Yearly Meeting offered to furnish directors to places lacking requisite resident leadership.

The training course this year as last centered around the petition of Christ, "That they might know thee, the only true God, and Jesus Christ whom thou hast sent." The first lecture again defined the school and went quite into detail on how to start, how to gain the consent of the local meeting, on publicity, length of the

term, the financing, the organization, the teachers, their training, goals, the place of meeting, the equipment, the curriculum. The other lectures were devoted to a discussion of this curriculum, and this was based on the courses as outlined in the textbooks, known as "The Standard Vacation Bible School Courses," which were adopted by the Religious Education Committee of the Yearly Meeting. These lectures were supplemented by talks by men and women experienced in Church Vacation Schools.

Again the members of this and the 1925 training class and a few teachers of more or less experience made up the superintendents whom the Yearly Meeting Board sent out to places who needed their leadership.

In five years the Church Vacation Schools among Friends in North Carolina have increased from two with an enrollment of 94, to 16 with an enrollment of over 800. The reason for this increase lies primarily in the nature of the Bible Vacation School itself. It meets a very real need. It is as well adapted to rural communities as it is to urban places. It appeals so strongly to the children that even the heat of a North Carolina summer does not lessen the attendance.

Another reason is the fostering care bestowed by the Yearly Meeting in the training of leaders and in other ways of promoting the schools. Still another reason is the fact that Guilford College has in its enrollment students from every Quarterly Meeting in the Yearly Meeting this makes Guilford the logical place for such a training class. These young people have been brought up in the meetings and in the Sunday Schools. They are familiar with and in sympathy with the needs of the community. At college, they have studied Bible, Religious Education, Education, Psychology. They are members of the College Sunday School, the Young Men's and Women's Christian Association, and best of all the home people have confidence in them. When it has been necessary to send an outsider, as director, it has been someone well known as Robert H. and Lyra Dann, Mrs. Lewis McFarland, Alice L. Dixon, Virginia Osborne, May Halliday or Ruth Levering.

The fact that these schools have been under the guidance of the Yearly Meeting Board has made possible a certain standardization, for not only have all the schools used an approved and carefully worked out course of study ("The Standard Course" recommended by the Five Years Meeting) but in all cases the directors have been either teachers or college students with some training. This last summer the chairman of the Yearly Meeting Board secured application blanks similar to those used by teachers' agencies and these were filled out by persons who were willing to engage in this form of religious work and incidentally earn a little. The chairman kept these applications on file and thus was able to supply directors suited to the locality where they were needed. We were gratified to have a number of applicants and all with genuine spirit of service. In most cases requests now come in through the local monthly meetings, for help in putting on a Vacation Bible School. We feel this is on the right basis.

INEZ BEEBE PERISHO.

Guilford College, N. C.

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A pessimist has been defined as a man who has to live with an optimist.

# UNITED BUDGET FIGURES

## CONSOLIDATED REPORT OF UNITED BENEVOLENCES FOR TEN MONTHS ENDING JAN. 31. 1927

### RECEIPTS

| YEARLY MEETING | ALLOTMENT | CONTRIBUTIONS | SHORTAGE |
|---|---|---|---|
| Baltimore .....(General) | $ 7,200.00 | $ 4,800.40 | $ 2,399.60 |
| (Notes) | 1,114.57 | 1,114.57 | |
| *California ..... | | 1,717.70 | |
| *Canada ..... | | 338.00 | |
| Indiana ..... | 30,000.00 | 18,949.37 | 11,050.63 |
| Iowa ..... | 18,000.00 | 11,340.73 | 6,659.37 |
| Kansas ..... | 8,000.00 | 3,733.64 | 4,266.36 |
| Nebraska ..... | 2,500.00 | 856.89 | 1,643.11 |
| New England ..... | 13,000.00 | 6,198.62 | 6,801.38 |
| New York .....(Other Boards) | | 583.74 | |
| (Foreign Missions Only) | 1,500.00 | 1,396.92 | 103.08 |
| North Carolina ..... | 7,750.00 | 5,866.18 | 1,883.72 |
| Oregon ..... | | 1,710.50 | |
| Western ..... | 26,000.00 | 9,512.13 | 16,487.87 |
| Wilmington ..... | 6,000.00 | 3,200.92 | 2,999.08 |
| Miscellaneous ..... | | 1,592.54 | |
| | $121,064.57 | $72,912.85 | $54,294.20 |

*Yearly Meeting has its own mission fields but makes some contributions toward the united work.

### DISTRIBUTION

| BOARDS AND FUNDS | ASKINGS | RECEIVED | SHORTAGE |
|---|---|---|---|
| Foreign Missions ..... | $96,603.54 | $49,232.71 | *$47,370.83 |
| Home Missions ..... | 20,000.00 | 9,290.77 | 10,709.23 |
| Peace Association ..... | 4,800.00 | 1,713.29 | 3,086.71 |
| Young Friends ..... | 3,000.00 | 1,090.88 | 1,909.12 |
| Prohibition ..... | 500.00 | 226.75 | 273.25 |
| †Publication ..... | | 72.17 | |
| Education ..... | 300.00 | 117.90 | 182.10 |
| Religious Education ..... | 1,100.00 | 445.34 | 654.66 |
| Aged Min. and Miss. ..... | 6,000.00 | 2,553.28 | 3,446.72 |
| United Promotion ..... | 9,800.00 | 3,683.63 | 6,116.37 |
| Promotion Notes ..... | 5,000.00 | 2,879.22 | 2,120.78 |
| Emergency ..... | 4,549.59 | 1,606.91 | 2,942.68 |
| | $151,653.13 | $72,912.85 | $78,812.54 |

*Income from refunds and interest on invested funds reduced shortage of Foreign Mission Board to $44,266.31.

†In view of special contributions made to its work by individuals, is not asking for participation in United Budget funds this year.

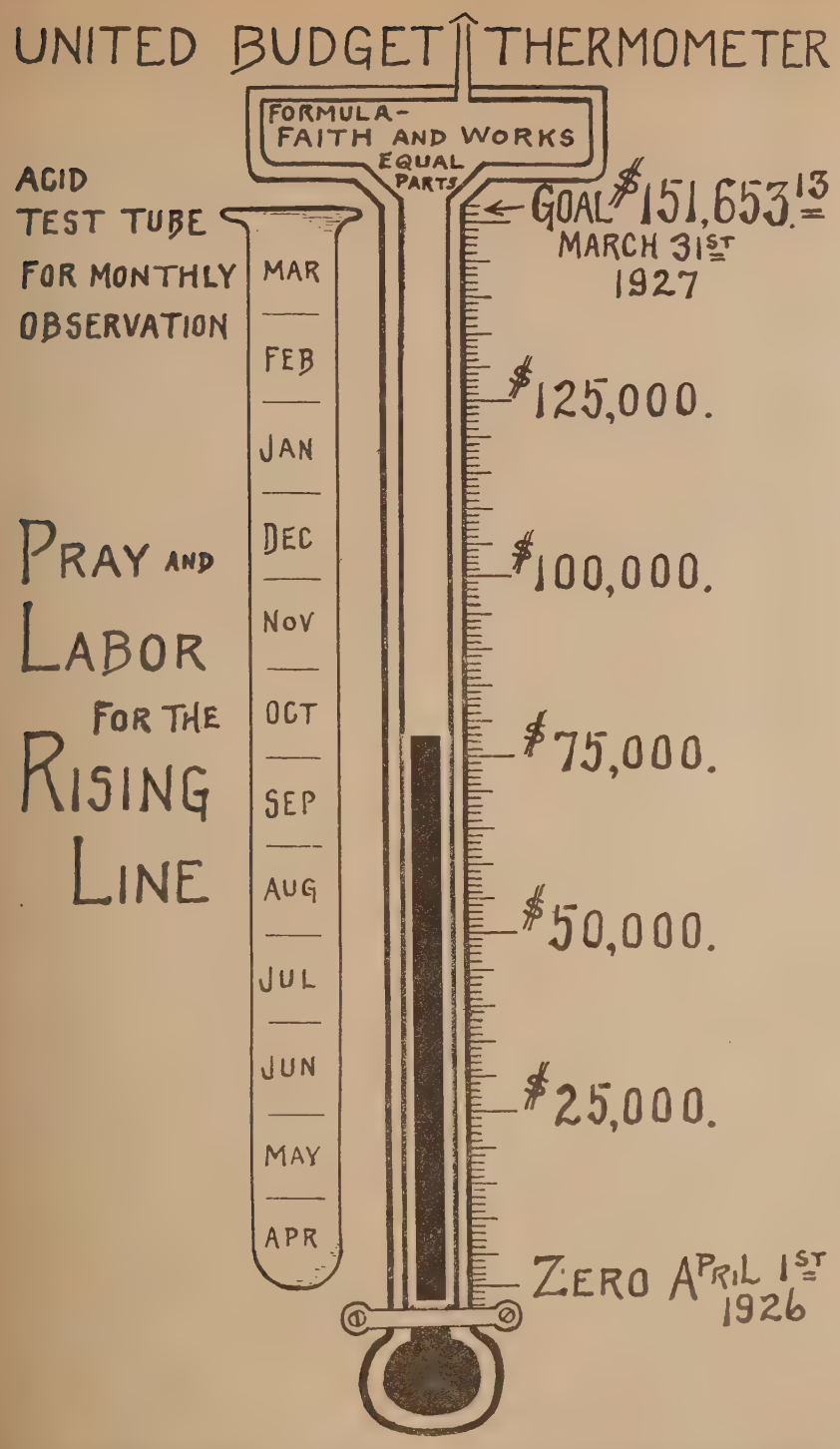
## TWO MORE MONTHS!

## LET US PAY AS WE PRAY

### A WORLD WIDE DAY OF PRAYER

March 4, 1927

For many years the Federation of Women's Boards of Foreign Missions of North America and the Council of Women for Home Missions have jointly fixed the date for the annual Day of Prayer for Christian women. In former years this applied to a limited circle, but this year, 1927, the day has been set for March 4 and is a call to *all* Christian women and girls *everywhere* to join together in petitioning the Throne of Grace for more light and




more power in meeting the needs of the world for this day.

It thrills one to think of the scenes which the sun will shine upon as he takes his course through the heavens on that day. Japan, China, Korea, India and all the Orient bowing in succession and sending up their petitions; then the Christian women and girls and men, too, of Europe and the African Continent, on to the Western Hemisphere. Will you not join your prayers, oh women of the Quaker faith, to these others that will go up on that day? You who have for long years had a helpful vision of world's service, can you afford to miss the opportunity?

These two great co-operating agencies, uniting the missionary women of North America, have jointly issued a "Call to Prayer," including a "Cycle of Prayer," which is free. "Pray ye Therefore" is a well arranged and comprehensive program for groups—price 2c. A "Suggestion for Leaders" is free to each group. A pamphlet called "Toward Power in Service" arranged as a Retreat is priced at 10c. Only one of these will be necessary for any group.

Other supplies for the Day of Prayer from the Woman's Missionary Union, Agnes L. Day, Secretary of Literature, Westfield, Indiana.

The next issue of the Quarterly Bulletin, February 15, will contain definite subjects for prayer on Friends foreign mission fields. Copies of the Bulletin furnished free upon request. Write Foreign Bulletin, 101 South Eighth Street, Richmond, Indiana.

## FROM A. F. S. C. OFFICE PHILADELPHIA

The February meeting of the American Friends Service Committee is to meet at 3 P. M., Second Month 24th, at the Fifteenth and Cherry Streets Meetinghouse. with Rufus M. Jones in the Chair. That same evening at 8 o'clock in the Meetinghouse at Fifteenth and Race Streets, Rufus M. Jones will address a meeting on "The Challenge of the Orient to Christianity." The Philadelphia Federation of Churches and the local branch of the Fellowship of Reconciliation are co-operating with the American Friends Service Committee in arranging this meeting. Race Street Meetinghouse will hold nearly 1,000 people. We hope that it will be crowded that evening when we meet to hear Rufus M. Jones tell of the wonderful experiences which have been his during this past year.

Florence M. Barrow, an English Friend who so long served as head of the Friends' Mission in Poland, recently revisited that country, and in a letter from her telling of her impressions she writes that the opportunities for international service in Warsaw, under Henry Harris' kindly and thoughtful guidance, are being well developed and Friends seem to be able to provide an atmosphere in which various groups working toward internationalism can meet happily together. The Widok premises are most valuable for this, and many groups, both young and old, hold their conferences there. The library and reading room is much used also.

We reported before that William Pickens, Field Secretary of the National Association for the Advancement of Colored People, has been traveling in Europe and addressed a number of meetings in England arranged through the London office. Then he went on to Russia, returning through Warsaw where he stopped and met Henry Harris and others of the Friends Mission in that city. The mission members arranged a meeting for him, and quite a number of people—Poles, English and Americans—gathered to meet him. William Pickens spoke on the Rise of the Negro Race, and Henry Harris says: "In a thoughtful and at times humorous address he traced the history of the Negro life in the United States from the time when the first slaves were brought from Africa up

to the present day, with references to cotton plantations, the American Civil War, the abolition of slavery and what is being done now in the way of education and culture. After the address many questions were asked and he was just as good in answering them as he was in delivering his address. He was most successful in getting the message of international friendship and goodwill across. I think everyone felt it was a most satisfactory meeting. Colored people are very rare in Warsaw, and it was interesting to see at the station and in the streets the mild sensation caused by his presence."

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The new Emperor of Japan, on his recent accession to the Throne, gave a message to his ministers of State and other officials, in which he showed himself a person of international mind, when he said:

"Now that the world stands on the flowing tide of cooperation, and human civilization has just attained a new stage, our policy shall be centered in the daily progress and daily renewal of our national life. We ought to learn extensively from history, and weigh carefully merits and demerits of different peoples and systems, so that we may never err in taking the golden mean, thus effecting a most steady and healthy progress. It is my sincerest wish that my people be all united with me in our efforts to realize the ideal of universal love among ourselves, and extend our friendship and goodwill to peoples all over the world."

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William Eves in reporting the work of the Foreign Service Section at the January meeting of the A. F. S. C. on the 27th, told of the recent request from Carl Heath that this committee share more actively in the work that the English Friends have been doing at Salonika, in Greece. Some American Friends are already in touch with Salonika through their interest in the American Farm School, which has been maintained there for a number of years. The Council for International Service agreed to carry on medical relief and welfare work in that section of Greece (malaria is very prevalent) and since then have used Salonika as the center for such work. The Service Committee accepted the recommendation of the Foreign Service Section that we share the expenses of this Center with the C. I. S.

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A new magazine, called *Quaker World Service* and published jointly by the Council for International Service and the Friends' Foreign Mission Association, has just been issued. The subscription price is about 60 cents. It can be ordered through the Service Committee office.

At the next meeting of the A. F. S. C., to be held Second-month 24th, the reports of the Peace and Home Service Sections are to be considered. And also we will have with us at that time Rufus M. Jones, who will address a special meeting that evening.

# HERE AND THERE AMONG OUR WORKERS

## Personal Items Showing What a Few Friends Are Doing in Religious Education

L. K. Painter, Superintendent of Leadership Training for the Board on Religious Education, Eastern Section and who is pastor at Clintondale, New York, has been asked by the American Friends Service Committee to prepare a series of articles on Religious Education to be translated into German and to be used in Germany.

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Esther Stranahan, a graduate of Penn College, and daughter of Edgar and Irene D. Stranahan is teaching at Fremont, Ohio in a Week Day School of Religion.

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Roy Woods, superintendent of Schools at Nashua, Iowa, has made an interesting investigation of the part public school teachers are taking in the church work of their communities. Extracts from his findings appeared in the current number of *Religious Education* magazine.

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Walter J. Homan, Professor of Religious Education in Whittier College, has been honored by receiving a very substantial fellowship for further graduate study in his chosen field.

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E. H. Stranahan, Chairman of the Board on Religious Education, recently passed his oral examination advancing him one more step toward his degree of Doctor of Religious Education from Boston University. He expects to receive his degree in June.

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Mable S. Roberts, Superintendent of Leadership Training for the Western Section of the Five Years Meeting, had a very active part in Leadership Training Schools held during the summer and fall.

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Jesse A. Stanfield and wife are participating in a Week Day School of Religion in Glens Falls, New York.

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E. T. Albertson and E. H. Stranahan were in attendance upon the meeting of the Executive Committee of the International Council of Religious Education held in Chicago, February 9-17.

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Not long since, a member of a Home Department wrote her superintendent as follows:--"Please don't send us any more *Friend's* Home Department books. Any little Friends' Quarterly is preferable to *that* one which justifies present-day warfare because Abraham knew no better, and calls pacifists "molly-coddles!"

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Under date of January 6, 1927, Mabel S. Roberts reports that five Leadership Training Diplomas have been issued by the Five Years Meeting Board on Religious Education. These diplomas are for the three years Standard Course of 120 units. The following persons have received the diplomas: M. Olive Whitely, Lenore Perisho, Bertyna Rinden, and Mary Hinshaw, all of Oskaloosa, Iowa, and Anna M. Vore of Motor, Iowa. "Is Iowa also Among the Prophets?"

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Leslie Shaffer, who was graduated from Earlham College last June, is directing the Week Day School of Religious Education which the West Richmond Friends Meeting has conducted for the past few years in co-operation with the city schools of Richmond.

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H. C. Bedford, pastor of the First Friends Church of Richmond, has recently promoted in Richmond a very successful interdenominational Standard Training Bible School, the attendance being about 180. He is Dean of the school, other Friends on the faculty being Clarence E. Pickett, of the Earlham College Faculty, Perry A. Wilson, and Lillian E. Hayes.

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The Christian Endeavor Society of Union Street Friends Church, Kokomo, Indiana, had charge of the evening service, February 6, and gave an interesting program, the occasion being the commemoration of Christian Endeavor Day. The why and the what of Christian Endeavor with an outlook toward future possibilities were presented by members of the group, and the Sunday School orchestra furnished the music. One report showed that the young people were very active in the work of the church. There was one on the missionary, two on the educational, and home mission committees; four were ushers, seven were on the young people's committee, seven in the choir and nine in the orchestra.

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For six weeks, the men's Bible class of Whittier First Friends, California, under the direction of Louis T. Jones of Whittier College, have been analyzing the present-day conceptions of God as held by local citizens and leading national thinkers, with an average attendance of sixty men, and were joined two weeks ago for these studies by the women of Eliza Armstrong Cox's class of about equal number. A resume of the work covered was sketched on a large blackboard attempting to construct a picture of what men now believe about God. During February and March visits will be made to other Men's classes of the city in a study of methods for best results from this form of group activity.

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W. Blair and Kate Neatby, of London Yearly Meeting, attended Muncie Friends Memorial Church on Sunday, January 30, where they gave acceptable service both in the morning meeting for worship and in the young peoples' groups.

# QUAKERDOM · AT · LARGE

The new semester of Nebraska Central College opened with a special program in College Chapel. Several new students have reported for work. February 7, the College was host to the members of the Ministerial Alliance of the County who attended chapel exercises, had dinner and then held their meeting at the College in the afternoon.

Roxie Reeve, missionary to Africa and at home on furlough underwent an operation in Trinity Lutheran Hospital, Kansas City, Missouri, January 19, which was performed by the well known and very efficient surgeon, Dr. John H. Outland. She is reported as doing nicely and hopes reasonably soon to return to Wichita, Kansas.

Frederick J. Libby addressed the students of Nebraska Central College recently on World Peace at morning chapel. Two other special meetings were held at the College in the afternoon in which he dealt further with various phases of our international relations and with questions relating to world peace. He urged that we "make our flag that stands for service, the flag that stands for goodwill." He is making a tour of speaking engagements in various parts of the State.

Albert C. and Esther J. Morris, 3633 Ninth Avenue, Los Angeles, California, will celebrate their golden wedding anniversary, March 1, after fifty years of happy married life. For sixteen years they were members of Friends Meeting at Dublin, Indiana, and a few lines of greeting from Friends who remember them will be appreciated. They reside with the youngest of their four sons and are invalids, but theirs is a room of prayer and they are as watchmen stationed at a mercy-seat, to whom mission work is dearer than life. They bear testimony to the keeping power and tender mercies of a loving heavenly Father.

The School of Missions of Guilford College opened February 6 with an enrollment of nearly 200 members, the largest since the founding of the mission school. After a 45 minute class period the entire group gathered in the main auditorium to hear an address by Dr. Elbert Russell of Duke University. Fresh from a trip to Europe and to the Holy Land, he told from first hand knowledge, that the Moslems and the Mohammedans do not want the Christian religion because the Christianity that they see is no better than their own religion. They think of Christianity as being a religion which advances selfish interests and militarism such as the religion of Europe, and our greatest task said he, is to act in such a manner that these countries will have confidence in our religion.

The January meeting of the Detroit Council of Churches, attended by the Executive Committee and by a number of the delegates-at-large, paid a very fitting tribute to the notable service rendered by Dr. M. C. Pearson to the religious life of Detroit. At the request of the President, Mr. Charles F. Clark, Treasurer of the Council from its inception, and an intimate friend of Dr. Pearson, presented to the retiring Secretary a beautifully bound volume containing letters from more than one hundred friends. He read some of these letters, which were framed in a peculiarly friendly and kindly spirit. Dr. Pearson, in expressing his appreciation, assured the Council that these many letters, together with the publicity material used in the work of the Indianapolis and Detroit Councils of Churches, will form a cherished portion of his old-age library.

Helen Priestman Bright Clark, eldest child of John Bright and the only child of his first wife, Elizabeth Priestman, who died at her home in Street, England, January 12, 1927, aged 86 years, had lived from childhood in touch with great political movements and public interests. It was at her mother's death, the compact was made between Cobden and Bright never to rest until the Corn Law was repealed. All her life she was devoted to Friends' way of worship, and her outward life was essentially the manifestation of her worship. Her entire sympathies were with conscientious objectors and with the various works for the mitigation of ill-feeling and suffering. Growing up in the exhilaration of her father's campaign for the enfranchisement of men, she became naturally one of the earliest adherents of the movement for Women's Suffrage, which was to her an essential part of the advance of the human cause. Her marriage with William S. Clark, in 1866, brought her into country surroundings and her married life lasted for nearly sixty years. A full tale of public work, political and educational, of hospitalities and sympathies and widespread helpfulness, added to the pleasures and cares of bringing up six children and seeking to initiate them into the interests and duties that had meant so much to her.

## NEWS OF OUR MEETINGS

Tennyson Lewis, pastor of the Friends Church at Goldsboro, North Carolina, writes to remind us that he has not changed his address, despite the mention in the mention marriage column for the issue of January 27, which unfortunately was an oversight by our correspondent, that he officiated at Greensboro. He was desirous that his many friends, who write him occasionally and depend on THE AMERICAN FRIEND for his correct address, should not make the same mistake.

After a few years of efficient leadership by Frank Carpenter and wife, who closed their pastoral work the last week of August, Smyrna meeting, Ackworth Quarterly Meeting has taken a new start under the pastoral charge of Alden Knight and wife. This is their second term at Smyrna they having left there twenty-three years before. The work in all departments has moved forward, not always with the desired speed, but it has moved. Promotion Day exercises, including a beautiful Cradle Roll service was recently conducted in the Children's Division of the S. S. Some interesting and, helpful social occasions have been carried on by each of the adult classes of the School. Some fine examples of cooperation have been featured by the members of the meeting. Shortly after the pastor's arrival the men organized a wood-chopping bee and cut the winter's supply of fuel for the parsonage. To help out a neighbor, a corn-husking party of 23 men and 15 women husked a field of corn. The earnings from this day's work was $75. Later they made a surprise on John and Elma Sherman and husked out their corn. He was late with his farm work on account of building operations on their new home in Des Moines. They are now located in Des Moines, and are very much missed at Smyrna.

The women of Friendsville Monthly Meeting, Tennessee, have plans laid and money raised to enlarge the Meetinghouse by putting in folding doors in the rear so that the Sabbath-school room can be opened up into the main auditorium. The men of the Meeting are to install a furnace in the very near future. Church Rally night, despite very inclement weather, was well attended, fifty-eight of the hundred fifty-two resident members were present and many outsiders who came because interested in the work of Friends. The pastor, Frederick F. Nixon, stated the purpose of the gathering; Cate McReynolds told how Quaker money is expended; Herman G. Tener discussed Church Extension and Christian Education, and Benton Sexton, How to make a Good Sabbath School. The work of the Friends Service Committee was presented by Hugh Borton, Young People's Activities by Elizabeth Peters, and Friends mission fields by Bertha Vore. John E. Snavely, pastor at Knoxville, gave earnest words of encouragement. The

Women's Missionary Society reported over $500 raised thus far this year. Duets, solos and a song by children in costume representing each of the mission fields now occupied by Friends, helped make up the splendid program. Refreshments were served by the Missionary Society.

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At the Friends church, Amo, Indiana, February 3, the pastor, Leslie Bond, who is chairman of the Home Mission Committee of Western Yearly Meeting, gave a most interesting and instructive presentation of Friends home mission stations. The pictures shown and the accompanying descriptions were appreciated by Friends of Hadley and Amo meetings. Such information, it is believed, will do much to encourage a systematic support of the United Budget.

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The Friends Meeting at Farmland, Indiana, closed a gracious revival, January 23, of three weeks' duration. The pastor, Clinton O. Reynolds, was ably assisted by Logan Hunt, pastor of the meeting at Lynn, whose preaching was clear and in much love. The second and third week, Conrad Hunt and wife of Modoc helped with the singing very effectively. From the very beginning the spirit of the Lord rested upon the meetings, the attendance was exceptionally good, despite the ice and snow. The church has been greatly revived. Thirty-seven knelt at the altar, fifteen of whom have expressed a desire to become members, with others to follow. Steps are being taken to beautify the house by redecorating the walls and ceiling and installing new lights.

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After some months of careful preparation, Courtland Avenue Friends of Kokomo, Indiana, have had a time of abundant ingathering. The pastors, Orin and Oshea Hutchins, were ably assisted in special meetings, January 4-23, by Raymond E. Dobie of Cleveland, Ohio. The gospel was clearly and faithfully preached and the results were mostly among the young people, sixty-five of whom, above fourteen years of age, were seekers at the altar, about thirty under fourteen and a number of adults claimed definite blessings. The attendance and interest continues as is evidenced by a full house at the regular services. The prayer meeting, the Christian Endeavor and other activities of the church have likewise put on new life. The Bible school attendance is about two hundred and fifty taxing the limited space for class study. The meeting has recently lifted a $3600 mortgage with other bills paid to date.

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The Friends Meeting at Cherokee, Oklahoma, closed a gracious and successful series of meetings, December 12, which lasted nearly three weeks. The workers, Minnie Bassett and Nellie M. Thomas, more than met the expectations of the local congregation, and the leadership of the Holy Spirit was manifest. The messages were plain, practical, eloquent and powerful expositions of the Word, given under the melting, tendering and sweetening power of the Spirit. Nellie M. Thomas is an artist at the piano, and their messages in song were most helpful and inspiring. The church was greatly uplifted, believers were strengthened and deepened in the faith, many taking advanced ground, and a number accepted Christ as Savior and Lord.

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Tilman and Abbie Hobson of Pasadena, California, conducted evangelistic services in Jamestown, Ohio, Wilmington Yearly Meeting, January 16-30. The messages of Tilman Hobson were clear and powerful, with an earnest grip upon himself as well as his audience. So accurate was his understanding of local conditions both in the church and out, one might think he lived in Jamestown all his life The ability of Abbie Hobson was likewise appreciated. Her lecture to high school girls of the town not only met a long-felt need, but through simple truth together with her charming personality carried conviction and gained a confidence that would have been denied one with less tact and sympathy. The girls showed their appreciation in a silver offering they gave her and in various ways. The Hobsons will always have a warm place in the hearts of Jamestown citizens.

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Center Quarterly Meeting of Wilmington Yearly Meeting held at Wilmington, Ohio, February 5, greatly enjoyed the presence of Tilman and Abbie Hobson, who are conducting evangelistic services at Sabina Meeting. Tilman Hobson brought an earnest and appreciated appeal for the return to the old time religion, from the text, "Ye shall receive power after". In a few impressive words, Harry L. Leasure urged the QuarterlyMeeting to heed this admonition and asked the clerks to open the business session. Twelve ministers were present. After the regular routine of business, the subject of United Benevolences was discussed and meetings were urged to give prompt attention to the payment of their allotment. Clyde O. Watson, the Executive Secretary of the Yearly Meeting spoke briefly and helpfully, explaining the use of the "unrelated and related membership chart", asking co-operation for all lines of work. By direction of the meeting clerks were instructed to forward a message to President Coolidge urging arbitration with Mexico. The meeting of Ministry and Oversight which was held Friday was a time of preparation for the Quarterly Meeting on Saturday. Evangelism was the general theme and much of the discussion was inspired by the recent issue of THE AMERICAN FRIEND on this subject.

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The Berkeley, California, Monthly Meeting of Friends, held January 30, of which Hannah Erskine is clerk, completed four years in their Meetinghouse and reported that during the past year visitors had been welcomed from many parts of the world, that they had kept in touch with American Friends Service Committee in Philadelphia, helping in a small way also the National Council for Prevention of War, and the relief work in the mining districts of England during the strike. A telegram was sent to President Coolidge and Secretary Kellogg urging the use of arbitration and diplomacy to assure the friendship and confidence of Latin America. In the afternoon, W. F. Morrish, president of the First National Bank in Berkeley, and until recently Chairman of the Prison Board of Directors, St. Quentin prison, gave a most illuminating address on Crime and its Cure, graphically depicting prison conditions in California, which was an eye-opener to all. Kenneth Saunders, recently returned from the Orient to take up his lectureship at the University of California, will be the speaker at the next afternoon meeting.

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It is often suggestive to see "how some one else does it." The Mary Goddard Class of the Friends Memorial Bible School of Muncie, Indiana, is not unworthy to bear the name of Mary Huff Goddard who, with her husband, Joseph A. Goddard, established the Friends meeting in Muncie. Fifty-five women constitute the membership of this class, whose teacher, Anna D. Sweet, is making a journey through the Holy Land with her husband, Charles Sweet. During the last year the class has spent a total of $1,075.55, which has been classified under the headings, "Home Mission Work," "Foreign Missions," "Bible School," and the small sum of $20.50 "For Ourselves." Besides the usual activities of calls, phone calls, letters, use of automobiles in Christian service, boxes to missions, etc., there have been two extensions given for the church acousticon, and a cottage built at Lyndale, Jamaica. The "Mary Goddard Cottage" has been erected for the use of girls after they leave school, thus meeting a need our mission has long felt. Joseph Goddard assisted in this project


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For fifty cents, the Layman Company, (Incorporated not for profit), 730 Rush Street, Chicago, Illinois, offers to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom" to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

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of the class, and the William Penn and Golden Band classes contributed toward furnishings. W. L. Sanger is teaching the Mary Goddard class until the return of Mrs. Sweet in April.

Wednesday is Church Night at University Friends Church, Wichita, Kansas. Beginning with recreational activities for Bible School classes at 4-30 in the afternoon, the evening is filled with activities that minister to the needs of every member of the church. The dinner hour is utilized, not only as a social occasion, but a time when committees assemble around tables in separate rooms and transact business assigned to them, while they partake of the good things the ladies of the church provide for the sustenance of the body. Classes in Stewardship, Study of Discipline, etc. meet simultaneously, for one hour after the dinner, then all assemble for the worship period that culminates the night's activities. The plan makes possible the caring for the regular business of church committees, gives opportunity for studying those special things so difficult to get time for and adds to the attendance and effectiveness of the mid-week meeting. Incidentally, the family circle isn't broken every evening on account of someone having to attend a committee or study group.

A new Friends work has been started in the southern part of the city of Wichita. An unchurched district was assigned to Friends by the City Council of Churches some time ago and through the kindness of W. Frank Lindley and wife, in opening their commodious home for the meeting place a worth while work is already in progress. Each Sabbath afternoon a group of University Friends, together with Friends and other interested persons of the community assemble in the Lindley home spend an hour in Bible School activities and a period of Worship together.

University Friends at Wichita, Kansas, greatly appreciated the presence and services of Carolena M. Wood as she stopped on her return from Mexico for a brief visit. Many outsiders heard the Sabbath evening message which she brought and commented on the contribution to their own understanding of the complex Mexican situation, which they received.

The visit of Francis Philip Frazier to meetings in Virginia has been very much appreciated. He held services at Franklin, Corinth, Sedley, Richmond and Holland, and at each place his program was very acceptable. A summary of last year's Bible School record for Holland shows an average attendance in excess of the church membership and an enrollment nearly double the membership.

Frederick J. Libby was a recent visitor in Kansas City, Missouri, and his stay of two days counted mightily for Friends and the cause of Peace and Arbitration. Sabbath morning, February 6, he preached most acceptably at the Friends Meeting. At night he addressed the Forum at Dr. Burris A. Jenkins' church, and the following morning spoke to the Ministerial Alliance of Kansas City where his message was most heartily received and appreciated by the large number present. When he returns to Kansas City, he will have a warm welcome.

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Friends at Mooreland, Indiana, gave a surprise reception to their new pastor, Chester B. McKean, and his family, February 3, when one family invited them to spend the evening at their home, and at the appointed time big folks and little folks all smiles and laden with baskets containing good things to eat, entered the home prepared for a good time. After a merry feast, the pastor and his wife were taken to the kitchen table where were canned fruit, potatoes, flour, groceries etc. and members of the Ladies' Aid assured them that the donation was for them. The surprise was complete. The pastor and his family have been made very comfortable by these good Friends.

## YOUNG FRIENDS C. E. STUDIES

Topic—World Brotherhood.

February 27—Practicing World Brotherhood. Mark 3:31-35; Rev. 7:9, 10.

Suggestions to leaders of friendly groups of Christian Endeavor Society and other young people's gatherings.

No doubt in your community or church you can find some young person who has recently come into contact with world brotherhood by having been either in the old country, or having studied the old problems of world brotherhood. Some young person who has parents working in the missionary field or some person in the church interested in the topic might be secured to speak to the group.

A good lively meeting can be had by assigning beforehand to individuals, a certain country letting that individual represent himself as a native of the country to which he has been assigned, ending the meeting by having each country join in a friendship circle and sing "Blest be the Tie that Binds."

DISCUSSION QUESTIONS

1. Why should strong nations help, rather than exploit weak nations?
2. How can we overcome race prejudice?
3. Does God love one race more than another?

BIBLE LESSONS THAT WILL HELP

Amos 5:14-15; Luke 2:13-14; Acts 17:24-31; Acts 10:34-48.

COMMENTS

Last summer fifty races of the world were represented by representative young men from the Young Men's Christian Association in a World Brotherhood Conference at Helsingfors, Finland. These boys were in conference for several days planning how they, in their own way, might be able to strengthen World Brotherhood. At the close of the conference a huge camp fire was built and each one of these boys lighted, at this camp fire, a torch. These torches in turn were taken back to each country and today in fifty nations these torches of world brotherhood are being passed from one group to another group of boys.

The colleges of the United States, as never before, are studying the World Brotherhood program. Recently Earlham College students have planned to send a representative to study in Japan, another instance of World Brotherhood plans.

The symbol adopted by the Y. M. C. A. recently, of clasped hands with a motto "How strong is your grip?" goes to show what that organization is thinking about.

No young people's organization, whatever it may be, can survive long unless there is a mutual interest in the boys and the girls of other lands; this mutual interest must show itself, not only in an educational way but the young people's group that expects to progress must be interested, also in helping to finance the World Brotherhood. At this World Brotherhood meeting why not lay plans to help with the united budget in your church for carrying on this World Brotherhood program?

## INTERNATIONAL SUNDAY SCHOOL LESSON

February 27, 1927

Lesson Text: Galatians 5:13-25.

13. *Ye.* Distinguished from Judaizers. *Called.* The purpose of the Divine call was to lead out of bondage into freedom. Jesus laid down no rules and laws as did the Jews. Had he done so they would have been for the first century and not for the twentieth. Very happily he gave forth broad principles and teachings of conduct that fit all ages. Freedom gives scope for love but not freedom for license. *Flesh* sums up in one word all that is sinful and opposed to goodness. *Servants.* Bondage to Christ is better than bondage to impossible law.

14. *Love.* If we see the good in people we will say that it is possible to love our neighbors as ourselves. If we see the bad, we shall likely say that such a thing is impossible.

15. *Bite and devour.* This pictures the danger of separating into cliques and parties which oppose each other. They quarrel like animals. Such a condition is void of all spiritual life.

16. *Spirit.* Conduct your life according to the Holy Spirit. It would seem that Paul would use the word spirit for both the Divine spirit in every man and the voice of conscience. *Ye shall not.* If the life under the influence of the spirit of God is retained it will of itself be a safeguard against the desires of the lower nature.

17. *Lusteth.* Wages combat. Strives for domination. No one needs to be told what this means. All are familiar with this inner conflict. The greatest battles are fought upon the battlefield of our own personality. The greatest victories are won there. Defeat there means defeat elsewhere. *That ye would.* Not only the low and base did Paul warn them against, but against anything that man enjoys giving way to—petty dislikes, jealousy, fault finding.

18. God and your conscience are a safe guide. With them you need not fear the law.

19-21. Paul is writing to the Galatians and he simply enumerates what he saw while among them and the other Christian communities. How many of them can we name in an ordinary Christian community today. We can probably see all but idolatry and sorcery. The improvement seems scanty for nineteen hundred years. *Forewarn.* Paul had warned them before that the practice of such things made it impossible to enter the Kingdom of God, either here or hereafter.

22, 23. Here Paul contrasts the works of the spiritual man with the works of the self-enslaved man. *No law.* The man set on doing good needs no law. It is the man who is trying desperately to keep just inside that is troubled with the law. This law is no arbitrary thing that is thrust upon us, it is a fundamental part of our very nature. We may question the why of this fight between right and wrong, but that does not alter the fact. It remains for us to win or miss the Kingdom of God.

24. *Crucified with Him.* The good life is not just simply the absence of sin. In fact such a life is impossible. The good life is active, aggressive.

25. *Live . . . Walk.* Walk means to "go in a row," "keep in line." The outer life must correspond to the inner life.

### CHRISTIANIZING THE COMMUNITY

Christianity is painfully personal. There is one thing for the Christian to do, and that is to live in the community as a Christian in the fullest sense of the word. Organize his business on a Christian basis. Practice Christian principles in his professional life. Hew straight to the line. "Everybody else is doing it," he exclaims. Thus he rationalizes and fools himself into following a course that in his best moments he knows to be wrong. Even when his own moral and Christian way is perfectly plain, he turns toward his neighbor and exclaims with Peter, "And, Master, what about this man?" But let us catch the full significance of Jesus' reply to Peter: "What is that to thee, follow thou me." It's none of your business, Peter, what becomes of your friend John, you know what it is going to cost you to follow me, how can the fate of your friend make any difference. The community can never be Christianized until every Christian faces his relationship with Christ honestly and frankly and has the courage to follow regardless of consequences.

RALPH H. BORING.

Central City, Nebraska.

## DEATHS

HENLEY—At the home of her daughter in Indianapolis, Indiana, January 16, 1927, Samantha Henley, widow of David H. Henley and daughter of Samuel and Mercy Ann Painter, after more than two years of failing health and suffering, aged 76 years. Born near Paintersville, Ohio, she early became a member of Friends and served the church as elder and in other positions of trust. She was deeply interested in missions and temperance and the advancement of her community. For many years her home was in and near Spiceland, Ind. Two sons, a daughter, four grandchildren, a brother and a sister survive her. Funeral service and interment at Spiceland.

HINSHAW — At Saxapahaw, North Carolina, January 31, 1927, after a lingering illness of several years, Henry A. Hinshaw, aged 61 years. He was a member of Saxapahaw Friends Meeting. He leaves a widow who before their marriage in 1884 was Elvira G. Andrew, and ten children. Interment at Rocky River Friends' burying ground.

LEWIS—At her home near Corinth Meeting of which she was a member, Ivor, Virginia, January 27, 1927, Cumilla Raiford Lewis, wife of C. K. Lewis, in her 75th year. She is survived by her husband and one brother, W. H. Raiford.

PEARD—At their home, 535 Oakland Ave., Pasadena, California, December 12, 1926, Caroline Peard, wife of James Peard and daughter of the late Thomas and Elizabeth Grubb of Limerick, Ireland, and December 18, the husband, James Peard, both aged 87 years. Funeral services, under the auspices of First Friends Church, Pasadena, were held in Monrovia, California, where lives her brother, Francis Grubb. Interment at Baltimore, Maryland.

STANLEY—At her home in Plainfield, Indiana, January 10, 1927, Emma H. Stanley, widow of Elwood Stanley, and daughter of Josiah and Martha Hadley Mills, aged almost 84 years. A birthright member of Friends and ever faithful in her duties to the church and in her home, she leaves one brother, Henry H. Mills of California, five sons: Perry A., Lyndon J., Arvid N., and Ervin E., of California; Luther M. of Indianapolis; and one daughter, Anna Cook of Plainfield, Indiana, with whom she lived.


## WANTED

WANTED—A young woman experienced is teaching English for Christian service in Friends' Girls' School, Tokyo, Japan. School opens 9th Month 1927. Apply to Julia C. Collins, Chairman Candidates Committee, Box 487, Haverford, Pa.

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## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**

**4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.**

**DETROIT, MICHIGAN**

**Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.**

**DENVER, COLORADO**

**Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.**

**KNOXVILLE, TENNESSEE**

**Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.**


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